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## REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

### THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH PEOPLE.\*

BY EDWARD A. FREEMAN.

#### CHAPTER IV.

#### HEATHEN AND CHRISTIAN INVADERS OF ENGLAND.

THUS, before the end of the seventh century all the English inhabitants of Britain had become Christians. The Britons or Welsh and the Scots were Christians already. Of these, the Scots helped largely in the conversion of the English; but the Britons did nothing. The next event in English history to have any great effect on language, law, and manners, was the Norman Conquest in the eleventh century. That event, as we have said, brought England under a new wave of Roman influence, and that in a new shape. It was not chiefly direct influence from Rome, though there was some of that too. It was the influence of the new Romance nations which had grown up by the mingling of Latin and Teutonic elements. But between the complete conversion of England and the coming of the Normans nearly four hundred years passed. And in them we see the English as a people at once Teutonic and Christian, a people who have not gone away farther from the old customs of their folk than the circumstances of their conversion made needful. During all that time the various Anglian and Saxon settlements in Britain, the several kingdoms which they had founded, were growing more and more into one English folk under a single English king. And the conversion of the people to Christianity helped greatly to-

ward this growth of national unity. The whole English people were members of one Church, under one spiritual chief, the head bishop of the English, the Archbishop of Canterbury. This union in ecclesiastical things made it easier for them to come together as one nation under one head in temporal things. And the conversion had another political effect. In heathen times the kings had had a heathen holiness about them, as being looked on as sprung from the chief god Woden. Among Christians, Woden was no longer a god; he was either a deified man or an evil spirit. But among Christians the king could be made sacred in another way. The custom came in of anointing the new king with oil, as the old prophets did with the kings of Israel. This made the king more venerable in the eyes of his people; but it also had another effect. When the sanctity of the king consisted in his being sprung of the blood of Woden, hereditary descent was every thing. When the king was admitted by being crowned and anointed, it made kingship look more like an office, that of a bishop or any other, to which a man is admitted by certain ceremonies. But before he is admitted to his office, he must be chosen to it according to law; and it would seem that he may also be deposed according to law. Among all the Teutonic nations, there was an element both of election and of hereditary right in the appointment of kings. But there can be no doubt that Christianity did something to strengthen the elective element, and to make kingship be looked on more as an

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\* Special Course for C. L. S. C. Graduates.

office bestowed according to law and less as a possession hereditary in a single family. But on the whole the power of the kings grew with every increase of territory. This must necessarily be wherever the national assembly is not a representative body like the British Parliament or the American Congress, but is in fact the nation itself, brought together in person. This system, in the nature of things, can work only in a very small state where the whole people can habitually come together. The larger the territory of the state, the less possible it is for this to be done. The assembly thus shrinks up into a small body of the king's advisers and other chief men.

The time between the conversion of the English and the Norman Conquest was a time of less advance for the English people than might have been looked for. In four hundred years and more a nation ought to do a great deal. And in those four hundred years the English people did do a great deal. For they established their national unity. But they did not do so much as might have been looked for in the way of intellectual improvement. They were very far from doing nothing; but they did comparatively little in so long a time. The truth is that a series of events happened which did much to check intellectual improvement, while they did much in an indirect way to help on political unity. These were the invasions of the Danes.

Within two hundred years from the beginning of the conversion of the English, within one hundred years from its completion, the newly converted land was exposed to all that is implied when we speak of heathen invasions. Toward the end of the eighth century the Scandinavian nations, the Danes and Northmen, began to play the same part which the Angles and Saxons had played in the fourth and fifth centuries. They set forth by sea, first to ravage and then to settle, in various lands, specially in Britain and Gaul. They were still as completely untouched by Christianity and Roman civilization as the Angles and Saxons had once been. But they had developed many elements of civilization for themselves, but chiefly in a way which made them only more terrible to other nations. In all the arts of sea-faring and warfare they had reached a very high standard. They had a political and social system among themselves, and they had poems and

tales in their own tongue which, when written down, formed a noble literature. But toward other nations they were as thoroughly destructive and merciless as ever the Saxons had been in their sea-faring days. The Danes and Northmen are spoken of now in just the same way as the Saxons were then. But their ravages were carried on much more thoroughly and for a much longer time than those of the Saxons had been. In England we can see three clear stages in the invasions of the Danes. In the eighth century and part of the ninth they come simply to plunder. In the latter part of the ninth century they begin to settle, to make part of the land their own. In the latter part of the tenth century comes conquest on a grand scale. By that time the Danes and Northmen had won their national unity, and a king of all Denmark, a king of all Norway, comes to seek for himself the crown of England. In Gaul we see the first two stages, but not the third. The time of plunder begins in the ninth century. Early in the tenth century a body of Northmen settled in Gaul, in that part of Gaul which had taken the name of France. There by a little softening of their name, they became Normans, and their land was called Normandy. Of that land and its people we shall hear a great deal in our English story.

A strife like this, carried on for so long with enemies who, in the first stage, were simple destroyers, could not fail greatly to throw back the growing civilization of England. We are sometimes surprised at the ease with which the Danes made their way into the land, and at the little effective resistance which in many cases they met with. It is quite possible that the acceptance of Christianity, and specially the great tendency to the monastic life, may have really weakened the military prowess of Englishmen. One thing is quite certain that Englishmen had, as has been already said, altogether fallen away from their old prowess by sea. In the first stage of the struggle we hear nothing of any attempt to meet the Danes on their own element. But the real evil was lack of combination and often lack of leaders. Wherever Englishmen could be brought to combine under a great leader, they showed themselves as strong as their enemies and stronger. And in truth it was the Danish invasions that did more than any one thing to bring about the union of England. The



kings of the West-Saxons grew to be kings of the English mainly because, when the other kings fell before the power of the Danes, they withstood them, and as the only champions of Christianity and national life, won back the lost land.

This great blow to national progress fell first on the part of England where progress had made the greatest steps since the conversion of the English. This was, what we might hardly have looked for, in the North. The monasteries of Northumberland were the chief seats of learning in the country. There lived and wrote our chief Latin writer of those times, Bæda called the Venerable, who not only wrote the Latin History of the English Church, but also translated the New Testament into English. In the north too lived our first great English poet Cædmon, the bard of the Creation, who sang of the beginning of all things, as Avitus did before him and Milton after him. To this the Danish invasion put a stop. The heathens swept away churches and monasteries, and in the second stage of the invasions, that of settlement, they took possession of all northern England, and made it a Danish land. The English was not indeed swept away as the Britons had been before the English themselves; but the Danes were everywhere the masters. The effect of the Danish invasions of the North did not pass away for ages. Northern England, once the most forward part of the country, remained the most backward, till the great development of commerce and manufactures there in quite modern times. Other causes helped to bring this difference about; but it was with the coming of the Danes that it began.

Never was there a time in which more turned on the great deeds of a single man than when the West-Saxon King Alfred stood forth as the deliverer of his people and of the whole English folk. One might almost say that it was owing to him that there has been an English folk ever since. He made the Danes withdraw from his own kingdom; he made a treaty with those who had settled elsewhere, by which they admitted his supremacy, and their chiefs at least received baptism. His successors trod in his steps as far as warfare and policy went, and advanced till they had made all England one kingdom. But there was none like Alfred as the teacher as well as the captain and lawgiver of his people. He gave himself to

the advancement of religion, knowledge, art, and civilization in every way. But what specially distinguished him from others who worked with the same general objects was the strictly national character of all that he did. It was not enough for him to encourage Latin learning which was necessarily confined to a few. He translated books from Latin into English; he wrote other books in English; he collected ancient songs and traditions; above all, he caused the history of our people to be written in our own tongue. No other nation of those times had a possession like the English Chronicles, the record of the English people from their coming into Britain, begun by Alfred's bidding, and carried out from his day till after the Norman Conquest. Of all the great men of our folk he stands first, as in some sort the maker of all that came after.

The policy of Alfred and his successors did much to undo the evils of the first two stages of the Danish invasions. They kept the Danes out of a large part of the country; they gradually recovered the rest, and they brought English and Christian influences to bear upon the Danes who were settled in England. They were after all a kindred people to the English, speaking a kindred tongue. As the Danes gradually embraced Christianity, they became one people with the English, and there can be no doubt that some good and vigorous elements in those parts of England where the Danes settled are due to their coming. The third stage of the Danish invasions, though a frightful struggle at the time, had really less effect than the earlier stages. In the end the Danish King Cnut became King of all England; but he became a Christian; he reigned as an English king, and he did much to build up what he and his father had destroyed. But all this long struggle did much to throw England back, even after the revival begun by Alfred. At the time when the Normans came, England undoubtedly stood before other European lands in political freedom, and it had a national life which enabled the English to lead captive their conquerors. But as far as learning and intellectual improvement went, they were certainly behind continental nations.

And now we have come to the time of the conquest of England by the Normans. We have already said who the Normans were, a Scandinavian people settled in Gaul. In the space of a hundred and fifty years from their

settlement, they had practically become Frenchmen. We may now begin to use the word *French*. For the language spoken in Gaul had by this time so far changed that men had found out that the tongue which they spoke and the tongue which they wrote or tried to write had become two different languages. They had not cast aside one tongue and taken to another. The tongue itself had changed; but it had changed so greatly that it was in truth a new language. The Latin of books was no longer understood without special study, and men had begun for some purposes to write in the language which they spoke. So two *Romance* languages had arisen in Gaul, *French* in the north and *Provençal* in the south. Of these, the Normans, living close to the French in a land which had been cut off from France, had naturally learned to speak the French. They had by this time quite forgotten their natural Scandinavian speech. And, though the Normans and the French hated one another, the Normans not only spoke French, but they had become French in all their ways and thoughts. Exactly like the English, they had ceased to be a sea-faring people. They went all over the world; but they went by land. Into two of the chief seats of their exploits, Britain and Sicily, they could not get by land; but they used ships simply to take them thither. They no longer sailed hither and thither to plunder and conquer, as the Saxons had once done, and as their own Scandinavian kinsmen had not left off doing. And, while both Englishmen and Danes kept to the old Teutonic manner of fighting, the Normans had taken to the newer French manner. The Danes and English fought on foot with great shields and heavy swords or axes. The Normans fought on horseback with long lances. That is, the chief men and best armed on both sides fought in these two ways. Both Normans and English had light-armed troops as well, and the Normans had of late taken to giving special heed to the bow. In fighting with the Danes we were after all fighting against a people who were very like ourselves. When the Normans came against us, we had to fight against an enemy of quite a new kind.

Now there is no need to tell again how William Duke of the Normans claimed the crown of England at the death of King Edward, how the English chose Earl Harold to be King; how Duke William came over with

his army to make good his claim; how on the 14th day of October, 1066, the English and Normans met in battle and King Harold was slain; how the English, finding no other leader, were driven to accept Duke William; how he was crowned King of the English on the Christmas day of the same year; but how it took him three years and more before he got full possession of the whole kingdom. Of these facts those which concern us now are that Duke William claimed the English crown by legal right and that he was crowned King of the English in due form. We have nothing now to do with the justice of his claim, but only with the fact that he made such a claim. He gave out that he only sought his own, and that he sought it by force only because he could not get it peacefully. This at once broadly distinguishes his invasion and conquest from invasions and conquests like those which the Danes had made upon the English and which the English had before made upon the Britons.

Coming in the way that he did, making a legal claim but being able to enforce that claim only by means of a foreign army, William the Conqueror had no purpose and no need to set to work to change the tongue or the laws or the customs of his new kingdom one whit more than circumstances could not fail to change them. But circumstances could not fail to change them, and they did change them a great deal. Very little was changed at once and of set purpose. But nearly every thing was changed, or at least modified, gradually and by the silent working of events. We shall presently see more fully how events worked. Our business now is to take in as clearly as we can what was the nature of the new influences under which the English people were now brought. Some of these were altogether new; others were influences under which we had been brought already, but which were now brought to bear upon us in a stronger form. Thus the conversion to Christianity brought England into a much closer connection with other nations than it had ever been in before. The Norman Conquest brought it into a much closer connection again. The settlement in Britain and the conversion to Christianity both brought Englishmen under a certain measure of Roman influence, a much greater measure in the second case than in the first. The Norman Conquest brought Englishmen yet more fully under Roman influences, and

that in two shapes. Of these one was wholly new; the other was only the strengthening of one which we knew already.

Let us look at this last first. It mainly concerns religion. The Normans and the English were both of the same religion. Both were Christians, and Christians of the Western Church; they differed not at all in doctrine, ceremony, or discipline. But the Pope, the Bishop of Rome, counted for much more with the Normans than he did with the English. We, the distant child or colony of the Roman Church, had less to do with the Roman Church than the churches of the mainland. We were much less in the habit of referring things to the authority of the Pope. But the cause of Duke William was bound up with the authority of the Pope, for the Pope had declared his claim to be good, and had blessed his enterprise. And, even without this, an event which brought England into so much closer connection with the nations and Churches of the mainland would of itself have brought us nearer to the head of those Churches. This increased influence of the Pope we may call a direct Roman influence. Indeed the popes were now the only representatives of direct Roman influence left in the West. Since the conversion of the English there had come to be again Roman Emperors reigning in the West as well as in the East. But they were now Roman only in name and traditions. The Western Empire was now practically a German power, as the Eastern Empire was now practically a Greek power. The true representative of Rome, really holding the same general headship which strictly belonged to the Emperor, was now the Pope.

But the distinguishing feature of the Norman Conquest was that it brought England, not only under Roman, but under Romance influences. The Norman Duke claiming the English crown, but having no English supporters, could win that crown only by the swords of his own Normans and of others who came to help him. And as he could win the crown only by their help, he could keep it only by the same means. A crowd of foreigners had therefore to be provided for in England. Their coming almost amounted to a foreign settlement. Only such a settlement must be distinguished from the earlier settlements of the English and even of the

Danes. The English were not driven out of any part of the land. There was no part of the land where any other tongue than English was the tongue of the mass of the people. But the foreign king found it needful for his safety gradually to put foreigners in possession of the highest offices and greatest estates in England. These men were not all of them Normans; but they were mainly speakers of French, and none of them were speakers of English. Thus, just at first, the chief men in England spoke one language and the mass of the people another. Latin alone, as the tongue of learning, religion, and government, was common to both.

We shall see presently what came of the two languages thus for a while living side by side in one land. But it was not only a matter of language. The Normans brought over with them a crowd of ideas and customs which were either unknown in England before or which had much less prominence there than elsewhere. In many things its work was not so much to bring in any thing new as to strengthen tendencies which were already busy. And one of these at least was a great gain to us. The coming of William finally established the unity of the English kingdom. Since his day no one has ever thought of dividing it. And the king's power was greatly strengthened in many ways. The king inherited all the powers of his English predecessors, and he added some new powers which came out of his special position. But besides all this, Norman and English manners and thoughts differed a good deal. We may fairly say that each nation had something to learn from the other. We were far more advanced politically. Or, to speak more truly, we had not fallen so far away as the Normans had from an ancient freedom once common to both. On the other hand, it could hardly be true to say that the Normans themselves were more advanced than the English in learning, art, and other branches of intellectual progress. But the Normans, and specially Duke William himself, were fond of inviting learned and ingenious strangers from all parts of the world; and these men came into England and greatly profited both Normans and English. How all these elements worked together, we shall see when we come to look at England as she stood under her French-speaking kings.

## THE ENGLISH CONSTITUTION.

BY WOODROW WILSON, PH. D., LL. D.

Professor of Public Law in Princeton University.

### V. THE EXECUTIVE DEPARTMENTS.

THE English executive departments have been no more symmetrically developed than the other parts of English constitutional machinery; they have come into existence slowly and by pieces, as they were needed. The principal department is that of the Treasury, which is always represented in the Cabinet by two officers, the Chancellor of the Exchequer and the First Lord of the Treasury. The First Lord is the nominal head of the department; the Chancellor of the Exchequer the real, the working head. The office of First Lord almost always is assumed by the leading minister, the Prime Minister, who, by occupying an office having none but nominal executive duties connected with it, is left free for the arduous and delicate task of leading his party in the Commons. The Chancellor of the Exchequer submits the budget\* to Parliament and is in all things the Finance Minister.

There are five great Offices of State, whose development furnishes the best possible illustration of the manner in which institutional growth has taken place in England. There was, to begin with, a single Principal Secretary of State, who, first, served the sovereign in any matter of special secrecy or importance, then had specific duties assigned him, and finally had so much to do that it became necessary to double him and have another Principal Secretary of State. This multiplication of the office, which is still in theory a single office, went on until there were five Principal Secretaries of State, and virtually, of course, five great Offices of State: the Home Office, which superintends the police and the local magistrates of the kingdom, advises the sovereign with reference to the granting of pardons to criminals, administers certain statutes regulating the employment

of labor, etc.; the Foreign Office, which has charge of foreign relations and corresponds to our Department of State; the Colonial Office, to which go all questions affecting any of the colonies except India, for the oversight of whose administration there is a special India Office; and the War Office, which directs the discipline, equipment, and use of the army. The naval department is called the Admiralty and is administered by a commission of six, consisting of a chairman, bearing the title of First Lord of the Admiralty, and five Junior Lords. All statutes concerning commercial matters, the oversight of railways, the inspection of passenger steamers and merchant vessels, the maintenance of harbors and light-houses, the regulation of pilotage, the providing of standard weights and measures, the coining of money, are executed by the Board of Trade, which is a board only in name, being conducted by a President. The Post-Office, also, is a subdivision of the Board of Trade. The administration "of laws relating to the public health, the relief of the poor," and the multitudinous and important affairs of local government is supervised by the Local Government Board, which, although in name a board, is not such in reality, but, like the Board of Trade, may be said to consist of a President.

Scotch affairs are represented in Parliament by a Secretary for Scotland, Irish affairs by an official whose full title is Chief Secretary to the Lord Lieutenant, "who, though in titular rank a subordinate of the Lord Lieutenant, is by virtue of his relations to the Cabinet and to Parliament, in effect his master." The Lord Chancellor is both a legislative and a judicial functionary, presiding over the sessions of the House of Lords and acting as the chief officer also of the system of courts, which I shall presently describe. There are other executive offices; but these are the chief, and will serve as a type of the rest.

All the heads of these departments, even the Lord Chancellor, who is not in strictness an executive officer at all, go out of office with a defeated ministry. The method of reconstituting the executive upon such an event

\*The annual financial statement which gives the House of Commons a general view of the national income and expenditure, the taxes and salaries. The word is derived from the French word *bougette*, a bag; and this use of it arose from the custom of bringing in a leathern bag the reports of these different matters into the House, where the budget was opened. The name of the receptacle soon came to be applied to its contents.



is interesting and characteristic of the system by which the ministers are made responsible to Parliament. When a Cabinet resigns, the sovereign sends for the leader of the Opposition and directs him to form a ministry. There is generally no difficulty at all in determining who is the leader; there is almost always some one man who, by sheer force in statesmanship and debate, has pushed his way to the front of his party in all parliamentary battles and won recognition as unquestionably the man upon whose initiative his party waits. Such a man, being summoned to form a ministry, first consults representative men of his party in the Commons, and then, acting upon the results of that consultation, nominates leading men among his party associates for the vacant executive offices. These the sovereign appoints as a matter of course, and a new ministry takes its place on the front bench to the Speaker's right in the Commons, or in the corresponding seats of authority in the Lords. Lords as well as Commoners become ministers, of course, though precedent always assigns the chief financial office, the Chancellorship of the Exchequer, to a member of the Commons.

#### VI. THE SOVEREIGN.

What place remains for the sovereign in a system which assigns the control of the government to a Ministry which must obey the House of Commons? A place, not of command, but of great influence and weight—a weight proportioned to character and intellectual endowment. The sovereign is a permanent minister, unaffected by parliamentary votes, yet in a position to insist upon being consulted in all affairs of weight; in a position, too, to become uncommonly acquainted with the public business in its continuity; identified with the dignity and credit of the nation as a whole; under no necessity to be a partisan; and with every opportunity to obtain consideration for every earnest word of advice uttered from such a vantage ground. The sovereign has only to be diligent in business, not slothful in spirit, to become a very potent factor in the conduct of the government.

#### VII. THE HOUSE OF LORDS.

It was convenient to postpone the consideration of the House of Lords because its legislative functions, not now as important

as they once were, are associated with functions which are strictly judicial, and which, therefore, connect it with the courts, which must be described last in our order of topics.

The House of Lords consisted during the parliamentary session of 1888 of four hundred and seventy-six English hereditary peers (dukes, marquises, earls, viscounts, and barons); the two archbishops (of Canterbury and York) and twenty-four bishops, holding their seats by virtue of their offices; sixteen Scottish "representative peers," elected for the term of Parliament by the whole body of Scotch peers, of whom there are eighty-five; twenty-eight Irish peers, elected by the one hundred and seventy-seven peers of Ireland to sit for life; and three judicial members, known as the Lords of Appeal in Ordinary, sitting, as life peers only, by virtue of their office. It is necessary to specify the session in giving the number of English peers, because that number is by no means fixed, but changes from time to time. Two-thirds of the present peerages\* of England were created during this century; thirteen of them were created in the single year 1886. The Crown can create English peerages whenever it chooses, that is, whenever the Ministry chooses; the other elements of membership, however, are fixed by statute and do not change.

Of the legislative function of the House of Lords almost enough has been said already. Although in legal theory upon a footing of perfect equality with the Commons in law-making, it does not venture to oppose measures which have a large vote of the Lower House or a pronounced public opinion back of them; and its chief value is as a chamber of revision and as a forum† for the

\*The term peer from the Latin *par*, equal, was applied originally, in feudal times, to all vassals of the same lord, because all were equally bound to his service. In England at the present time it is used to denote a lord of Parliament, all of whom are known as the king's peers, not because they are equal with him, but because they form his highest court, and because whatever the degree of their nobility, they are all equal in the discharge of official duty, as in their votes in Parliament and in impeachment trials, and all share alike in privileges. The different degrees of nobility in the order of precedence are given in the article. "The two most striking features in the later history of the peerage are the amazing increase in its numbers, and the unreserved admission to its ranks of men of distinction in every honorable employment,—soldiers, lawyers, diplomatists, bankers, tradesmen, manufacturers."

†A tribunal or court. This general use of the word is derived from the specific name of the Roman market-

speeches of the peers who are prominent in the Government or in Opposition. While its proceedings lack the vigor and excitement which kindle orators in the House of Commons, its leisurely ways of doing business and its quiet atmosphere afford time and appropriate encouragement for very complete and effective speeches, which will have their due effect "out-of-doors." The House of Lords does not control legislation, but it may very sensibly affect it. It is much more important, however, as a judicial tribunal than as a branch of the legislature. It is the supreme court of appeal for England, having never lost the supreme judicial function of the ancient Great Council\* from which it is directly descended. This function of supreme court it does not, however, any longer exercise as a whole, as a House. It hears all law cases through a committee consisting of the Lord Chancellor and the three Lords of Appeal in Ordinary, who are learned judges appointed life-peers especially to serve in this capacity. So separate in character the House of Lords when acting as a court has become from the House of Lords when acting as a House of Parliament that its sessions as a court can be held at any time, whether Parliament be sitting or not, whereas its sessions as a branch of the legislature can be held only when the Commons also are sitting.

#### VIII. THE COURTS.

The several law courts evolved out of the Permanent Council† retained their separate existence and their separate jurisdictions until 1873. Between 1873 and 1877, however, the judicial system was thoroughly reorganized; or, rather, a system was created where there had been no system. The general courts of the kingdom are now all combined as branches of one Supreme Court of Judicature, which is divided, however, into two practically distinct and independent parts, a High Court of Justice and a Court of Appeal. The High Court of Justice has its Chancery Division, its Queen's Bench Division, and its Probate, Divorce, and Admiralty Division, and these divisions take the places of the old courts of similar names,—have absorbed the jurisdiction also of the old Courts of Ex-

chequer and of Common Pleas, which have been done away with. The Court of Appeal consists of the Master of the Rolls and five Lord Justices, and of the presiding judges of the three Divisions of the High Court of Justice. Three judges constitute a quorum, and it is the practice to hold the court in two sections, three judges acting in each, thus doubling its working time and capacity. Appeals go from the several Divisions of the High Court to the Court of Appeal, from the Court of Appeal to the House of Lords.

#### IX. LOCAL GOVERNMENT.

We have been so long discussing the development of Parliament and the courts out of the original English-Norman constitution and in setting forth the present make-up and powers of the Houses and the Executive as almost to have lost sight entirely of those local organs of self-government which are, after all, the most important to the life and vigor of political liberty. We have yet time, perhaps, to take a glance at their history.

As I have said, the old folk-moots became shire-moots, county courts. They were composed of delegates from the townships and the hundreds, and were presided over by the bishop, the ealdorman, and the sheriff. But early in Norman times their character began to undergo a radical transformation. Ecclesiastical jurisdiction was separated from civil, and the bishop retired from the court. The sheriff was the king's officer, and the Norman and Plantagenet kings made him a real servant of the crown, and the ealdorman's importance was completely overshadowed; the county court became the sheriff's court. Then its functions began to slip away from it. The king's justices rode circuit through the counties and drew to themselves the judicial jurisdiction that had given it importance; its financial functions came to be quite independently exercised by the sheriff on his own authority. Then, the sheriff having grown too great to be any longer made easily subservient to the Crown, his powers began to be curtailed. The chief administrative functions of the county passed, with local judicial power, by degrees into the hands of officers known as Justices of the Peace. These officers continued to be the principal governing authorities of the counties until 1889, when, in accordance with the law of 1888, their administrative powers passed to County Councils elected by the tax-payers.

place or public square, where causes were tried and orations delivered before the people, the *Forum Romanum*, or Roman Forum.

\* See "Outline History of England," page 85.

† See THE CHAUTAUQUAN for November, page 152.

The old township courts gave way before the manor courts of the great feudal estates and the few functions that remained with the people of the manors passed into the hands of the vestry, which was the people of a parish gathered in church meeting.

While these old forms of local government have been falling into decay and disappearing, others have been found to take their place, so that self government has by no means been lost. In matters of general legislation it of course has grown with the power and the representative character of the House of Commons; in matters of local interest it has been secured in the towns and boroughs by statutes which have substituted popular for mediæval charters and given the city councils a truly representative character, and in the counties by an organization modeled upon that of the boroughs.

#### X. SUMMARY.

The outline I have given of the historical development and the existing organs of the English Constitution, I hope will prove sufficient to display the general features of that singular system of law and precedent. In the main, its foundations are laid in tradition rather than in statute; its strength lies in national habit and the precedents of immemorial practice rather than in the commands of written law. So far as it rests upon written law, its history may be said to begin with the Great Charter which the barons wrung from John in 1215. There had been charters before, but none so specific as this. Henry I. had assented to a charter of liberties; many there were, indeed, who in the days of oppression which followed the Conquest, looked back with longing to the "laws of Edward the Confessor," at whose hands men had received justice and a recognition of their liberties. Those liberties, should habit and tradition be received as authoritative, were as old as English history. But not till John's day did they receive exact and specific enumeration and statement. The charter obtained from John stated at length the rights of Englishmen, "their right to justice, to security of person and property, to good government." It set forth how and where the courts should sit, under what conditions Englishmen should be put in jeopardy of life, liberty, or property. It directed how the Great Council should be constituted, and denied the right of the king

to tax without that Council's consent. It abolished abuses and re-constituted orderly government. It may, thus, be said to stand at the center of the first period of constitutional development in England, not creating new law, but summing up what had gone before, and preparing what was to follow. Among the most noteworthy of the documents which preceded it were the so-called Constitutions of Clarendon (laws passed in the Council at Clarendon, A. D. 1164), in which the supremacy of the Crown over the church, already more than once asserted, was re-established, and the ecclesiastical made subordinate to the civil courts, and the Assize of Clarendon (1166) concerning the organization and action of the civil courts, by which the system of presentment by grand jury, now so central to our administration of criminal justice, was established.

Besides the Great Charter, the most important fundamental documents of English constitutional history are (1) The Petition of Right, presented by Parliament to Charles I. in 1628, in which those rights and liberties are set forth which the Stuarts had wantonly violated and prayer is made that the laws be observed; (2) The Habeas Corpus\* Act, passed by Parliament in 1679, in which provision is made against the arbitrary imprisonment of any person without speedy trial and legal proof of his guilt; (3) The Bill of Rights, passed in 1689, which summed up as law the rights which James II. and his predecessors had violated, and swept away as illegal all the powers which they had assumed for the purposes of their tyranny; and (4) The Act of Settlement, of 1700, whereby the Roman Catholic branch of the Stuart family was denied succession to the throne, and the Protestant branch of Hanover substituted which was to give England, Anne and the four Georges, William IV. and Victoria. Perhaps there should be added to these great documents the reform bills of the present century (1832, 1867, and 1884) by which the House of Commons has been made the governing power in England by being made the truly representative organ of the constitution.

These documents one and all differ con-

\*The exact meaning of this Latin expression is, 'You are to produce the body.' That is, you, the accuser, are to bring before the judge the body of the accused that he may be tried and receive the award of the court; and you, the accused, are to abide by the award of the judge."

spicuously from our own constitutional laws in this, that they are either royal ordinances, like Magna Charta, or acts of Parliament, like the Bill of Rights or the laws reforming the system of representation in Parliament. Our own constitutional provisions of like character and importance are invariably contained in documents which have been submitted to a vote of the people, and, by reason of adoption by them, given a specially formal and sacred character. An act passed by Parliament may also be repealed by Parliament; a royal ordinance also may be set aside by statute; our fundamental laws can be altered only under certain conditions and by special assent of the people to the change. This difference between our constitutional provisions and the laws which under-lie the English Constitution have seemed to many to render English institutions unstable as compared with ours. Such an inference, however, is for the most part false and misleading. Parliament dare not tamper with any fundamental law which public opinion regards as sacred, for Parliament is dependent upon public opinion. That opinion is very conservative in matters of fundamental principle; the constitution is, therefore, very stable, resting upon the common thought and the common habit as fully and truly as ours.

This is nowhere more conspicuously evident than in those parts of the English sys-

tem which rest wholly upon precedent, such, for example, as the practices of ministerial responsibility to the House of Commons. Such parts of the system have proved quite as lasting and quite as safe from sudden or whimsical change as have those other parts which rest upon written law,—quite as stable as our own constitutional provisions. The institutions of any people, if derived from, and carefully adjusted to, their historical circumstances and character, will be found to change, in the absence of passionate revolution, as slowly or as fast as the people themselves and their habits of life and thought.

In one sense the English is the most practical of existing constitutions. So soon as you formulate a constitutional system as a whole, in a single document or group of related contemporaneous documents, you subject yourself to certain necessities of logic: you must prove every subsequent change proposed to be, not incompatible but harmonious and consistent with the symmetry of the whole. English institutions have enjoyed an incomparable flexibility and freedom of development because they have not been subject to this law of theoretical consistency, but have been put together piece by piece as practical conditions and new needs have demanded. They have been put together by the forces of national development, not in accordance with the suggestions of any abstract logic of political theory.

(The end.)

## THE RELIGIOUS HISTORY OF ENGLAND.

BY PROFESSOR GEORGE P. FISHER, D. D., LL. D.

Of Yale University.

### II. TO THE REIGN OF ELIZABETH.—CONTINUED.

HENRY'S son and successor, Edward VI., was firmly attached to the Protestant faith, and during his brief reign most important steps were taken in framing the constitution of the Protestant church of England. Transubstantiation was struck out of the creed. The Book of Common Prayer and the Articles of Religion were composed under the auspices of Cranmer and the assistants whom he called to his side. The Prayer Book is Cranmer's noblest monument. But the work of reformation

went forward faster than was agreeable to the majority of the people. The reactionary movement that attended the accession of Mary to the throne was a natural consequence of this fact and of the political errors and abuses for which the statesmen were responsible who under the young king exercised the functions of government. The Roman Catholic system was now brought back. The queen married Philip of Spain. The laws against heresy began to be rigidly enforced. The foreign protestant theologians who had been called into the kingdom by Cranmer, were driven out of the kingdom. The foreign Protest-



ant congregations, made up of immigrants, which had been permitted to establish themselves, were dispersed. Not less than eight hundred Englishmen who were firmly attached to the Protestant faith, fled the country and found an asylum in Germany or in Switzerland. Latimer, Ridley, and Cranmer perished together at the stake. Cranmer revoked the recantation which had been extorted from him by appeals to his timidity, and atoned for his fault by his patience in the flames. Numerous other confessors of the Protestant faith were put to death. England could never forget, and has never forgotten until this day, the fires of Smithfield.\*

### III. TO THE PRESENT TIME.

The English nation welcomed Elizabeth, the daughter of Anne Boleyn, to the throne. She was highly conservative in her religious tendencies. In her theology she was a Lutheran, but the one point to which she clung with a tenacity which nothing could overcome, was her own supremacy. Her throne, even her life, depended on her adherence to the Protestant cause. She was bent on securing in her kingdom uniformity in teaching and in the ceremonies of worship. The powers of the government were exerted to suppress the dissent of the Catholics on one side, and on the other side, of the party which was growing up under the name of Puritans.

The feature that had distinguished the English Church from the Reform churches on the Continent was its retention of so much that had belonged to the Catholic system of government and worship. There was no doctrinal controversy among Protestants on the subject of Episcopacy.† The abolition of

Episcopacy in Germany and in the Calvinistic churches on the Continent was owing to the fact that the bishops adhered for the most part to the old church. The retention of Episcopacy in England was owing to the fact that the nation separated from the Catholic Church as a body, and this separation began in the act of its monarch.

The Anglican Church, which had now adopted the Protestant faith, did not differ from the Protestant churches on the Continent in any important respect as regards matters of doctrine. The Articles of the Church of England were approved by Calvinists on the Continent. On the subject of the Eucharist, which was the principal point of doctrinal controversy among the Protestant churches, the opinions of Cranmer, after he ceased to be a Lutheran, were coincident with those of the Calvinists abroad.\* But the party in England who were desirous of pushing the ecclesiastical changes to the point which had been reached by the Reformed churches on the Continent, acquired a greatly increased power after the return of the exiles and the accession of Elizabeth.

The term "Puritan" has varied significations. It underwent in the course of successive generations altered phases of meaning. In the early days of Elizabeth a majority of the bishops whom she appointed were favorable to the abolishing of the vestments and many of the ceremonies which were peculiar to the English Church, as distinguished from the Protestant communities abroad; but the queen was inflexibly opposed to these changes, and in order to avoid a rupture they submitted to her will. Puritanism at length assumed a new form, when, about the year 1570, Cartwright began to advocate the Presbyterian system of polity and to maintain its exclusive lawfulness as a method

Church, and also of the Anglican Church and its various branches. These churches teach that it is of apostolic origin and essential to the maintenance of valid orders."

\* "Luther maintained the real and substantial presence of the body and blood of Christ [in the Lord's Supper, or Eucharist] taking place not by transmutation of the external elements, but by a supernatural and inconceivable union of the body and blood of Christ with the consecrated bread and wine. Christ is present, according to the words of the larger catechism of Luther, in, with, and under the bread, and is received not only by the good, but also by the wicked." The Calvinists adopted the opinion of Zwingli, the Swiss reformer, who regarded the bread and wine "only as signs of remembrance of the body and blood of Christ. The 'is' in the phrase 'This is my body' is looked upon by them as used in a figurative sense as synonymous with signifies."

\*The place which may have been originally named Smooth-field, "was formerly a tournament ground, and lay outside the walls of London. Here Bartholomew Fair with its revels was held for many ages. Sham fights tilts, tricks of acrobats, and even miracle-plays were exhibited. Wat Tyler was slain here in 1381; and here in the reign of 'Bloody Mary' many of the persecuted Protestants suffered death at the stake; while under Elizabeth several Non-conformists met with a similar fate. Smithfield was the place of public execution before Tyburn, and in 1305 witnessed the beheading of the Scotch patriot William Wallace. Subsequently, during a long period Smithfield was the only cattle-market of London. It is now the site of the Central London Meat-market."

† That form of church government in which there are three distinct orders of ministers,—bishops, priests or presbyters, and deacons. In Episcopacy the order of bishops is superior to the other clergy and has exclusive power to confer orders. Episcopacy is the organic system since early times of all the Oriental churches (Greek, Armenian, Coptic, etc.) and of the Roman Catholic

of church government. The rise of Presbyterianism involved of necessity an attack upon the Queen's supremacy as it had been understood and exercised.

Before the end of Elizabeth's reign a division appeared among the Puritans through the rise of the Independents. They took the ground that national churches have no right to exist. They differed from the generality of Puritans in being Separatists. As their system was explained later by John Robinson, their principal leader, the local church is independent and endued with all the powers of self-government. The Independents refused to recognize the Church of England in its national form as a true church. They complained of the separate parish churches that discipline was utterly neglected in them, and that all the people were admitted to membership, whether converted or not.

There were certain characteristics of the Puritans which all enlightened persons at the present time cannot but heartily approve. They were hostile to pluralities,—that is, the holding of several benefices\* by the same individual for the sake of the income to be acquired from them,—and all abuses of the same class. They were earnest advocates of the education of the clergy. They demanded that preaching should be intelligent, and that the people should be instructed in the truths of the gospel. Without entering into the special points of controversy between Puritans and Churchmen, we can safely say no influence was so potent in England in behalf of the elevation of domestic life as that which emanated from Puritanism. Home acquired a new sanctity and a new purity and joy.

The Puritan age of English History properly begins with the accession of James I. On his way to London there was presented to him the "millenary† petition," to which were attached the signatures of about eight hundred clergymen. These were not Separatists; they were not hostile to Episcopacy; but they complained of non-residence and like abuses, of the cross in baptism, the cope and surplice, and a few other ceremonial peculiarities. They found no favor with the new king, who showed himself quite ready to

browbeat the Puritan representatives, and warned them not to persevere in what he considered their rebellious and schismatical proceedings. In the Hampton Court conference, where a few Puritan divines met the bishops, the King treated the former with unfairness and insolence. During his reign the majority of the House of Commons were Puritans in their spirit. They comprised in their ranks a fair proportion of the landed gentry and a large body of prosperous merchants.

When Charles the First came to the throne, the ecclesiastical policy of his father was not improved. In 1633, Laud, an honest but narrow-minded and superstitious man, who conceived it to be his duty to suppress heresy and dissent, was made Archbishop of Canterbury. It was the persecuting policy of James the First and of Laud that led to the colonization of New England; first, the settlement by the Independents at Plymouth, and a little later, the settlement of Massachusetts and of Connecticut by non-conforming members of the Church of England.

The efforts of Charles the First to establish absolute authority in himself, with which were connected the persecutions of Laud, resulted in the Great Rebellion. The Long Parliament, which made war upon Charles and at length brought him to the block, convoked the Westminster Assembly for the purpose of giving them advice in regard to the affairs of the church. Here largely in order that an alliance might be concluded with the Scots, Presbyterianism was sanctioned. The Westminster Confession of Faith and the Longer and Shorter Catechisms were framed, but Presbyterianism never acquired complete control in England. Parliament always insisted on maintaining its own supremacy in ecclesiastical affairs, and would suffer no General Assembly to absorb its prerogatives. After Cromwell assumed the reins of power, his own sympathies being with the Independents, it was found impossible to build up and carry out the Presbyterian polity in the country which he governed.

The restoration of Charles the Second was effected by a combination of Presbyterians and Episcopalians; but, contrary to the just expectations of the former class, they found no favor from the King and his supporters. One of the great opportunities for the adoption of a comprehensive system, which might include within the pale of the En-

\* Ecclesiastical livings, churches endowed with a revenue for maintaining divine services.

† Consisting of a thousand, from the Latin word for that number, *mille*. Compare with millennium. (See "Outline History of England," page 205.)

glish Church conscientious Puritans, was lost on account of the refusal of the dominant party to make any concessions. Charles the Second was himself secretly a Roman Catholic, and this fact was revealed on his death-bed. His brother and successor, James the Second, was an avowed Roman Catholic. He was animated by the same ambition for absolute authority which was the bane and ruin of the other sovereigns of his family. His endeavor to avail himself of the mutual opposition of Puritans and Churchmen, in order to build up his own tyranny and to promote the interests of the Roman Catholic Church, proved abortive. He was driven from the throne, and at the Revolution of 1688, Protestantism was again protected by the new sovereigns, William and Mary; but the opportunity for comprehension and for liberal church arrangements, such as would bring together the opposing Protestant parties, was again lost. Party spirit, and the fear of a rupture among Episcopalians themselves, caused all efforts at conciliation to be of no avail.

To attempt to describe the religious condition of England during the long period of conflict between the Churchmen and Puritans would require much larger space than we have at our command. On the whole, it may be said that the seventeenth century in England was, notwithstanding the bitter conflicts that divided Christians from one another, a period when religion flourished. That century and the preceding period, the first age of the Reformation, were the golden period of English theology. Great names of divines and theologians adorn the annals of both the Puritans and the Churchmen. However deplorable the evils of controversy may be, it is generally true that when there is a profound and wide-spread interest in religion, controversies have been active.

Richard Hooker died in 1600. His work on Ecclesiastical Polity is the most celebrated of the defenses of the system of the Church of England, embracing both Episcopal government and the relation of the church to the state. His style has the richness and grave eloquence which mark the best prose authors of the Elizabethan period. The introductory discussion on the nature and authority of law is one of the most famous passages in the work. Hooker's early patron and counselor was Bishop Jewel, who ranks, with Ridley, Latimer, Hooper, Cran-

mer, and a few others who might be named, among the great theologians of the preceding age. Archbishop Ussher (1581-1655) was surpassed in learning by none of his contemporaries, and his moderation and piety were still more deserving of respect. The Puritans held him in high esteem. The chronological statements in the margin of the Authorized Version of the English Bible are from Ussher. Among the lights in the pulpit, one of the brightest was Bishop Jeremy Taylor, "the Shakspeare of preachers" (1613-1667). He combined with the scholastic lore which he had in common with many other preachers of the day, an exuberance of fancy, in which he had no equal among the clergy. His discourses abound in poetic imagery. Barrow (1630-1677) was a younger man than Taylor. He was a man of virile understanding, who wrote in a vigorous and chastened style.

In the numerous company of Puritan divines and authors, few if any names are more conspicuous than that of Richard Baxter (1615-1691). He had no university training, but his theological learning was extensive. He labored with more zeal and sincerity than tact to reconcile contending parties. He loved peace, and never allowed party spirit to swallow up charity or supersede a heartfelt interest in the advancement of the kingdom of God. Baxter's devotional works, his "Saint's Everlasting Rest" and his "Call to the Unconverted," were until a recent date religious classics. His "Reformed Pastor" well exhibits his characteristic fervency and his high ideal of what a minister should be. The history of the work done by himself as a pastor at Kidderminster is memorable.

If the Puritans were often reproached, and sometimes justly, for a neglect of poetry and imaginative literature generally, they could boast of having in their ranks one author than whom no other, except Shakspeare alone, is so illustrious. It is John Milton. He was an ardent champion of Puritan principles, a powerful champion of the popular cause in the contest with Charles I. He was Latin Secretary to Cromwell. His admiration of the Protector is expressed in his sonnets. In no other than the Puritan age could the epics of Milton, with their peculiar religious and theological character, have been produced.

In glancing back at the seventeenth cent-

ury, there are two movements quite unlike one another which attract our attention. The one is a theological movement. After the restoration of the Stuarts there arose in connection with the University of Cambridge a body of theologians who received from their opponents the title of "Latitudinarians." They were men interested in classical learning, free from polemical bitterness, attached to the Church of England, but not deeming Episcopacy necessary to the existence of a church. They took the part of peace-makers in a troubled time. One of the great writers of this school is Cudworth. The most eminent preacher of the Latitudinarian party was Tillotson, who became Archbishop of Canterbury.

The other movement of which we have to make mention is the rise of the Society of Friends,—Quakers as they are called. Their founder was George Fox. He was the son of a weaver, and was apprenticed in his youth to a shoemaker. In 1643 his mind was so strongly affected by the vanity of worldly pursuits and pleasures that he felt himself impelled (to quote his own language) "to forsake all, both young and old." He left his relatives for several years and wandered about from place to place, for the most part avoiding society. A few years after the date just given, he began to receive new disclosures of the light and grace of the gospel, and soon after entered upon his work as an itinerant preacher. He felt himself called upon to interrupt preachers of the Established Church in the midst of their sermons, and to proclaim to them and their hearers the need of an especial illumination from above, for the ascertainment of divine truth.

During a career of forty years, Fox was very active in England and Scotland, visiting also Holland and America. He associated with himself a large number of itinerant helpers. He early adopted the peculiarities of dress and of speech that characterize the Quakers,—a name given to them by their enemies.\*

The second founder of the Society of Friends was William Penn, a man quite different in his personal characteristics from Fox. He performed an important and useful part in his own country, and was the founder of a great commonwealth on this side of the ocean. The extravagances which at first characterized the Quakers and brought upon them no little obloquy and persecution, gradually for the most part wore away, and the genuine elements of Christian excellence which marked their character, won for them an increasing respect. The Quakers were organized in "meetings," with arrangements for careful discipline. The entire movement is one which, not only for its peculiarities but for its influence, deserves a place even in a brief account of the history of religion in England.

"It appears from the Journal of George Fox, who was imprisoned for nearly twelve months in Derby, that the Quakers first obtained the appellation by which they are now generally known, in 1650, from the following circumstance: 'Justice Bennett, of Derby,' says Fox, 'was the first to call us Quakers, because I bade him quake and tremble at the Word of the Lord.' This origin is not wholly certain, it being claimed by some that it was given 'in derision because they often trembled under an awful sense of the infinite purity and majesty of God.' The sect was known at first under the name of 'Professors of the Light,' or 'Children of the Light,' because the chief point in their doctrine is 'the light of Christ within as God's gift for man's salvation.'"

## ENGLAND AFTER THE NORMAN CONQUEST.

BY SARAH ORNE JEWETT.

### PART I.

IN attempting to give some account, however fragmentary and brief, of affairs and tendencies in England after the coming of the Normans, the figure of William the Conqueror is constantly before the mind; "the man, who even in his crimes," says\* his great historian, "seems raised above the

common level of our race." Typical of the courage, the high ideals, the personal distinction of that masterful duchy of Normandy, which gave him birth; in spite of his great faults, the world has learned to regard him as a man of foresight, a statesman and reformer of broad intelligence. In his time great emergencies were beginning to make themselves evident, new ideas were on the wing, a new order of things was coming in.

\*Freeman's "Norman Conquest."



We have learned much of William of Normandy's history from chroniclers who naturally resented both his character and methods; the first ideas that spring to mind on the mention of his name are apparently to his discredit. The tyranny and insolence of the curfew bell, with the making of deer forests out of the common lands and private properties; the enforced substitution of a foreign language for the Anglo-Saxon speech are the first things that a child is taught, of a truly great king who did much to enlarge and enlighten the English nation, who, more than any other man, laid the foundations of that England from which we in America inherit our best qualities and instincts. Perhaps we could not get a better idea of the state of England after the Conquest than to study the reason for popular prejudice, to see exactly what it meant and what its effect was upon the English people. Prejudice must come from one of two causes: either because the subject of it hinders right and good things from taking their natural course, or because he forces truth and improvement upon those who are neither ready nor willing to accept them. In this last and not infrequent case a man is sure to be looked at with resentment and suspicion because he so deeply disturbs the peace of mind of those who are contented to remain as they are.

There is one point which must be borne in mind in studying the condition of English society in this latter part of the eleventh century. Judged by our present standards it was an age of cruelty and wrong, human life seemed often to be of slight value or concern. The sorrows of the conquered people, their hurt pride, their fallen fortunes, their galling subjection to a foreign foe, weigh heavily upon our sympathies. Yet the Saxons might have remembered that their own ancestors had put an earlier people to the sword and taken their flocks and herds and driven them from their homes. We must always remember, too, that it was an age of superstition and dense ignorance of many simple truths, an age when might was right, but in spite of this it was an age of spontaneous, rapid growth and change, when the wiser and better citizens of England and Normandy were already standing a long bow-shot in advance of the rank and file, already beginning to apprehend some of our modern fashions of conduct and of thought.

No age has been so just as our own to

William the Conqueror's ambitions as sovereign and soldier, or to his high intentions as a statesman; we also can see that there was no reason why the English should not have driven the Normans into the sea at Hastings that October day, except that the Normans were the better soldiers and abler men and had it in them to win the fight. They had progress and civilization with them as a fleet at sea is urged on its way by wind and tide. Through their coming, Englishmen may have lost but England made a great gain.

But the real coming of the Normans into England began in Edward the Confessor's time. That famous and much lamented king was himself far more Norman than English; his mother was a Norman lady and his own youth was spent on that side of the Channel in court and cloister life. Priestcraft was always a great deal dearer to him than statecraft; he was not the English king that England needed, and looked upon his people from the first as barbarians. The aspect of the English court was changed in his day and the men of Kent and Somerset saw themselves set aside as one Norman gentleman after another came over to take high positions in camp and court, and a crowd of interlopers seemed to be having every thing its own way.

There was a growing spirit of jealousy and resentment, and worse than that, there was more and more disintegration of the kingdom. Godwine was no Norman, and Godwine was, practically, ruler of England for many years, but his chief aim seems again and again to have been the aggrandizement of his own family. If that were the best that Anglo-Saxon rule could do in those days for England, the decadence of England begged for something better. The Anglo-Saxons gave their whole hearts to local and selfish interests, and rarely comprehended the wider questions and general concerns of the day. Though King Edward was naturally pleased to surround himself with men who spoke his own Norman tongue, it does not follow that he would have displaced a body of native officials who were entirely to be trusted and quite equal to their tasks. He was too fond of his own ease and indolence and liked his blessed visions of another and an idler world far too well; he would have kept those men in office who gave him least trouble and could grapple to their work. He was bent

first upon getting himself safe to heaven and not upon the welfare of that England which had welcomed him to an earthly throne and to noble duties and cares. No doubt he was the prey of those Norman gentlemen who were eager for place and profit. Then, too, as in later days religion was made the cloak and authority for the selfish ends, the preferences and rivalries of men, and poor humanity had not learned to mistrust and despise worldly jealousies and secular battles that are fought with ecclesiastical weapons, or to question boldly those authoritative opinions which reveal far more of the nature of man than of God. King Edward should have been a cloister-man, not a king, but he was for all that, too indulgent a governor not to win a blessed reputation from those of his subjects who liked to follow their lawless ways in peace and not be held to too strict account.

England fell very low and became inert and degraded in the Confessor's time; she ate her great feasts and gathered her treasures and fought a hundred petty fights between the Saxons and the men of the northern fens, but the peasants lived like beasts, and a man might sell his own children for slaves. When Harold, Godwine's son, ruled England for the Confessor in his father's stead, it is true that he kept peace and that England made money and raised great crops and sent much splendid gold work and embroidery to the Continent to be sold, but it has been written of this very time\*:

It was a prosperity poor in the nobler elements of national activity, and dead to the more vivid influences of spiritual life. Literature, which on the Continent was kindling into a new activity, died down in England into a few psalters and homilies. . . . But good influences were kept at bay as firmly as evil. The church sank into lethargy, monasticism was the one religious power of the day, and Harold, like his father, hated monks. . . . England was all but severed from the Continent.

If Harold the Englishman had been left in peace to rule the kingdom after Edward's death, there probably would have been only a group of warring provinces for at least another score of years. The great northern earls of Mercia and Northumberland were no willing allies of the ambitious Earl of Wessex, and England would have been still later

in taking her place among the distinguished nations of Europe; she would have been still longer a backward, half-civilized province busy with her own pettiness and unconscious of a wider world outside. It was sterile winter within her borders in Edward's later years. "Those who will look at the fact," says Kingsley, "will see in the holy Confessor's character little but what is pitiable and in his reign little but what is tragical." It was indeed winter, but the fires of spring and the vexing of a sharp but harvest-making plough and the terrible harrowing of war and conquest were soon to come for the sake of future wealth and increase.

At the time of the battle of Hastings, William of Normandy was forty years of age, and was, like his duchy of Normandy, in the full prime of vigor and strength. England had known well enough what it was to be conquered by foreign invasion and to be divided among victorious chieftains, Romans, Saxons, or Danes, yet she had never resented more bitterly the coming of a foreign foe. The strong points of Saxon civilization were local self-government and self-dependence,—an element of localization being the strongest tendency,—the weak point was a lack of unity, of common interest and proper centralization and superintendence, and this lack always kept a country full of able-bodied and protesting men from resisting invasion and the power of an usurper. They could bitterly bewail the presence of William and the Normans, but the north waited while the west or the east fought and were beaten, and neither of them thought it necessary to go to the help of the north. There was in truth no England then, only a group of jealous and warring earldoms. Slowly the necessity of England's becoming one kingdom had been evolved, but Edwin of Mercia and Morkere of Northumberland did not hurry southward to help drive the Normans out of England; they really had no England to be proud of and were wary about risking the loss of their own provinces. England was meant to be a single kingdom, and twice within fifty years England had been divided.

To the eye of a statesman, even in those early days, the safety and prosperity of Great Britain lay in an ideality of national government. There were no great principles at stake in the selfish squabbles of the earldoms, although their sudden alliances were often

\* Green's "Short History of the English People."

expedient for purposes of defense. Nothing could put an end to the ceaseless instinctive jealousies of Celts and Saxons and Normans except a common pride and love of country, and the day was fast coming when all men within the English borders would proudly own themselves to be Englishmen. There never had been a great king in England who had not grasped the idea of ruling the whole island, and this idea had borne fruit in many wars and much scheming. Alfred and Cnut and Athelstan had been more or less successful in their rule and ambitions, but the moment that a weak man came to sit upon the throne, his under-lords became his enemies and rivals and the national idea was eclipsed. There never was a complete and permanent welding of England begun until the reign of the Conqueror.

William had had practice in the art of conquest and subjection before he came to England. The great province of Maine and his dukedom of Normandy itself had been already conquered. Base-born, and a minor when he first claimed Normandy, friendless, and powerless except as his claims to the duchy furthered the ambitions of others, he was a serious man while yet in his years of boyhood and his great powers came early into subjection to his will. At nineteen he already was known as soldier and statesman and had made himself feared by his elders; his proud and willful Norman subjects hated him because of his genius for promoting law and order, and in later years his English subjects were to resent such fancied tyranny more deeply still because it was the more galling to the self-indulgent lawlessness into which they had sunk. The Normans had developed an instinct toward style, they possessed distinction, they could grasp great ideas, they could be heroic in great things and self-denying in little things in order to gain their ends; the fierce spirit of the ancient Northmen had been put to school and their gifts and natural worth had increased by education as gold gains by coinage. Normandy was a fair land to look upon. To be a Norman was to belong to the best chivalry, learning, and civilization that any country had to show. Yet, hear in contrast what William of Malmesbury sets down in his chronicle of England in those days. He was born of a Norman father who came in William's train and a Saxon mother, and is, no doubt, just in the main in his opinions; at C-Jan.

any rate he is counted as the chronicler who is fairest to both sides and writes at a much closer date than some others to the events of the Conquest. The Chronicle says:

In process of time the desire after literature and religion had decayed for several years before the coming of the Normans. The clergy contented with a very slight degree of learning, could scarcely stammer out the words of the sacraments. . . . The nobility were given up to luxury and wantonness. The common people, left unprotected, became a prey to the most powerful, who amassed fortunes by either seizing on their property, or selling their persons into foreign countries, although it be an innate quality of this people to be more inclined to reveling than to the accumulation of wealth. Drinking was a universal practice in which they spent whole nights, as well as days. They consumed their whole substance in mean, despicable houses, unlike Normans and French, who in noble and splendid mansions lived with frugality.

This is a sad picture of a falling state. England had dwindled since the days of Bæda and his fellow-scholars and saints. She had dwindled since the days of Alfred and Cnut, and who can spend pity over the better and gentler traits of man or nation whose sense of duty and honor, whose true intentions are not high? The test to rank such an one by is the intention and direction of life,—if that tends downward, the very virtues themselves are turned to weaknesses.

To such an England, which the Confessor had not been able to keep from drifting steadily in the wrong direction, came William of Normandy, whom men now learned to call the Great. The conquered Anglo-Saxons, the still unconquered men of the fen-lands, did not set their wills against him so such as against progress, but now that they were fairly roused out of their apathy toward their country's needs and their fruitless grumbling against the presence of Edward's scornful Norman lords, they were ready to fight every step of England's stormy upward course. It was not until William had been crowned king at Westminster, that he really began the conquest of England. At Senlac the victory was but a single victory and long years of antagonism and insistence were just at the beginning of their flood-tide. The single idea of the Conqueror was effectual government; he appears to have seen with astonishing foresight the possibilities

of English national life, its resources of harborage and commerce, of agriculture, of religious and intellectual growth, its needs of national development, and all that was to be gained from an alliance with the centers of civilization and enlightenment.

To the Church in these days belonged education in letters, art, music, architecture, and whatever the Church may take; she has always had the greatest gifts in readiness for those who will accept them. To the Church's great monasteries still fled scholars and artists, who only in cloister life found freedom for their chosen work and release from the obligations of military service. England from her very insularity was full of men specially gifted and needing development, but her soldiery, her men of letters, her social life, were far behind the continental standards. When the Conqueror's army came across the Channel it was led by a banner that the Pope had blessed and the pious Normans at home were praying for the success of a holy war against the heather English! If it were only that the great preacher and scholar Lanfranc, that gay-hearted and sober-minded Italian gentleman, who was William's chief counselor in Normandy, if it were only that such a man as he were to live within the English borders and work his best for England's bettering, it was something to be thankful for, but England could not see what sunshine was behind the clouds in those dark days of William's first English winter.

The lowland people fared hardest. It was

a sorry time in Surrey and Kent. The flower of their soldiery had died at Senlac, and as the Conqueror went through the weeping towns, and claimed the lands of the dead and living, giving here and there a piece of land to a widow and her children out of their own broad estates, to keep them from starving, he must have heard many a muttered curse and seen many a black look. These were the fortunes of war; he was no sterner than many another conqueror; he was more just and generous than others had been in those early days, when war brought a man the highest glory that could be won, and might was right everywhere the spear-men went. There were those of the English who were unconquerable because they were men of the same blood as the Normans' own, from the Denmark dunes and the Norway fiords. There was a spirit also in men, born upon English soil, men who had a noble heritage and whose bravery could not be crushed, whether they were dark-haired men of Northumberland and the Eastern fens, or fair-haired lowlanders of Sussex. In these last the love of home, the love of the soil, so instinctive in the Saxon heart, were to be beaten down like flowers in the road that every foot steps on and every wheel goes over; but like these they only pushed their roots deeper and made the more vigorous growth. It was necessary for the growth and permanence of the best in Saxon life and even its brave spirit of freedom, that England's life as a nation should be made stable.

### THE ENGLISH TOWNS.\*

BY AUGUSTUS I. JESSOPP, D. D.

#### I. THEIR ORIGIN.

THE great Roman historian Tacitus, writing about a hundred years after Christ, lays it down as a fact which everybody knew at the time, that the German people to the north of the Rhine had not only no cities but could not endure that one house should abut directly upon another or that there should be raised among themselves streets of houses and buildings after the Roman fashion. Among them every man's house was surrounded by its own open

space or court, and any association based upon such community of interest as the proximity of permanent domiciles implies was unknown.

Just a century and a half before Tacitus wrote his *Germania*, Cæsar put together his notes of what he had learned about our British forefathers. Let it be remembered that the inhabitants of Britain during the century before Christ were Celts, whose ancestors had developed a civilization far in advance of that which the Germans as yet had arrived at, and long ago had emerged from the fierce and rugged barbarism which still prevailed.

\*Special English Course for C. L., S. C. Graduates.



among the nomads, huntsmen, and warriors who clung to their wandering independence in the country between the Danube, the Vistula, and the Rhine. Nevertheless Cæsar expressly tells us that even the Britons understood by a town (*oppidum*) only a fortified inclosure in which the tribe or sept or clan could find a refuge when war broke out in its borders and from which they issued forth to pasture their herds or till the ground when the war was over (B. G. v. 21. cf. 14). Happily the researches of the last thirty years have discovered and drawn attention to many remarkable confirmations of Cæsar's statement and more than one or two of these early British fortresses with their ramparts and ditches still easily traceable have been examined, which yet proved so little able to withstand the assault of the Roman invaders that there in their midst to this very day the Roman camp may be seen, while a foot or two below the surface the bones and weapons and money and ornaments of the conquerors and the conquered lie side by side as they were left eighteen centuries ago.

Vast as was the extent of these British inclosures it admits of proof that they were not places of residence but, as Cæsar describes them, were camps of refuge, the defenses kept up in time of peace by the labor of a whole people who as yet had little idea of associating for any other purpose than warfare and had not risen to the conception of stable institutions and all that they imply. The most extensive of these ancient inclosures are to be found in Gloucestershire and Dorset. One of them—called Maiden Castle—may take rank among the most stupendous earthworks on the face of the globe.\*

When the Roman legions advanced in their irresistible progress from the eastward and over-ran the south and west they found it necessary in many instances to occupy the earlier British inclosures; but they seldom raised there any large camp of occupation. The Roman camps in Britain of which so many traces remain in which large bodies of troops were quartered and which served as *depôts* and became the places of residences for the military governors of the surrounding district, were almost always planted on lower ground and by the side of a river. These tended to become places of resort for traders

who settled outside the walls, and they were also the channels of communication between the conquerors and the subject people, who gradually acquiesced in the state of things which they found to be inevitable, and gradually gave up their roving habits and learned to accommodate themselves to the ways of civilized life.

Thus the Roman occupation wrought a marked change for the better. The Britons became a peaceful and law-abiding people; the differences in race which had tended to bring about disunion ceased more and more to operate in the direction of disintegration. The *castra stativa*\* developed into the towns of the Roman-British period: towns which having passed through some strange vicissitudes, having been laid waste—destroyed—left desolate and again revived, exist at the present day on their old sites though their constitution and their corporate life have undergone important modifications.

It has been said, and said truly, that "each of the leading cities and towns of England has some distinctive character of its own, which parts it off from all others and which may almost pass for its definition." The older English towns fall into groups or classes. We must however for the present exclude those which have grown up in quite modern times, and whose rapid progress and extension are due to the springing up of industries which the enterprise of the last century or two have developed.

(1) It may be accepted as a statement of the case not far from the truth, if we say that in order of time the earliest and most important group of towns with which we are for the present concerned, is the group whose civic life can be traced to Roman times. Nevertheless it would be an overstatement to assert that all these towns were strictly of Roman origin.

\*Stationary camps, camps where an army halts for a long time. Of such camps built in the time of the Emperor Hadrian, Professor Church says, "Camps were constructed at intervals of four miles (on an average) along the line of the wall. They were four-cornered, including a space varying from five acres and a half to three-quarters of an acre. Each was fortified with a wall and trench of its own. Commonly the Great Wall served as the north wall of the camp but sometimes the camp had a north wall of its own. These must have been built before the Great Wall, it may be supposed to shelter the troops and workmen who were engaged in the work. Three stand at some distance to the south. These may have been forts built by Agricola. Each had four gates, streets crossing each other at right angles, after the fashion of Roman camps, and it would seem, suburbs for the camp followers."

\*See "Ancient Monuments of the Mississippi Valley," p. 11.—A. L. J.

Town life in Britain had apparently already begun before the Romans came. London was clearly a large and important city with commerce and trade, in the century before Christ. Exeter though a place of defense and a citadel for the gathering of the tribesmen on occasion, was something more. Norwich even in those early days may have been and probably was something like a center of trade, for the coins in copper and gold, of the Iceni, who dwelt in East Anglia, testify to the existence of a state of civilization in the first century of the Christian era, and even anterior to that period, in which the requirements of commerce had necessitated a currency, Colchester (Camalodunum) and Old Sarum, there is some ground for suspecting, were the centers of some ancient tribal worship; and during the century of peace which followed the repulse of Julius Caesar, immigrants from the Continent had built towns at Bath and Ilchester, not to speak of those others which are said to have been founded among the Yorkshire wolds.\*

All these early aggregates of population inhabiting permanent and continuous dwellings and associated for other objects than defensive warfare, became absorbed in the Roman conquest, were remodeled as to their local governments, and were made to submit to such laws and ordinances as the conquerors chose to impose. They were all brought under one set of hard and fast rules which were rigidly enforced by an external authority; they had no *liberties*, no individuality; the grandest ambition which any of these early towns could hope to attain was that its citizens might be admitted to be *Citizens of Rome* by virtue of their being regarded as "Colonies" of the conquering people; such an honor was conferred upon the inhabitants of Cambridge and Bath and Gloucester and some others of which a list might be formed.

The Roman occupation of Britain lasted for three centuries and a half. It began in A. D., 43, it came to an end in A. D. 410. Before the fourth century had closed, it had become evident that the government of the island did not pay its expenses,—nay, that the retention of so distant a province so far from being an advantage was a source of weakness and a serious drain upon the resources of the empire. During all those centuries the Britons had been kept down under the heel

of an iron military despotism. Rome had indeed defended the conquered people from themselves, from each other, and from foreign enemies. But it had been at the expense of the people's manliness and self-reliance. Think what would happen to any people on earth twenty successive generations of which had been sternly forbidden to bear arms in their own defense! Suddenly, as it appears, the huge army of Roman mercenaries was withdrawn, the towns and fortresses were left ungarrisoned, the legionaries, who had been the nation's protectors so long, left the helpless nation to its fate, mocking them with the dreadful gift of a freedom which meant the liberty of surrendering themselves to the domination of new masters.

From over the sea those new masters came, the hordes of Saxons and Angles, the fierce and pitiless warriors of that Germanic race whose contempt for the townsmen and the town-life was almost as great now as Tacitus had described three hundred years before. They poured in upon the doomed land as the Israelites did upon the cities of the Canaanites—as the Vandals did upon the cities of North Africa. There was none to stay them, none, that is, who could wield the sword. Wherever they came, they came as destroyers; the old towns were pillaged and left. These ferocious Saxon barbarians reveling in carnage, put the clock back in Britain—yes, put it back four hundred years! The newcomers threw up their great earthworks as defenses to baffle the despairing efforts of a people emasculated by ages of submission, but they scorned to turn to account the mountain fortresses of the earlier Britons or the more carefully constructed *castra* of the Romans; they brought with them new tactics and a new system of fortification which was adapted to the more dispersed and straggling warfare to which they were accustomed; they scattered themselves in small and numerous bands over the island, and everywhere they gave up the towns to pillage, converting them into ruinous heaps and leaving them for the wolves to dwell in. So it went on for nearly two hundred years after the Romans left the wretched Britons to themselves. The old civilization was almost blotted out, and the old religion with it (for there had been some form of Christianity prevalent under the Romans' sway) and with this hideous obliteration the towns almost vanished.

\*Written also weald; Anglo-Saxon for wood, forest.

Almost, not wholly, London continued to retain some remnants of its ancient civic life. Exeter never sank into nothingness, Chester, Lincoln, and a few others became from time to time rallying points for fugitives and centers round which the wretched people gathered, and where they made their desperate stand, but there were no longer to be found any centers of luxury and ease where the dwellers in the streets and the saunterers in the public square could enjoy security and amusement, sheltering themselves within the circuit of stone walls.

The obliteration of the old civilization which had grown up under Roman protection and had been in great measure the result of Roman colonization, was as complete as that which followed upon the occupation of Mexico by the Spaniards—as complete, as ruthless, and as savage—the difference between the effects that ensued lying in this, that the Spaniards brought with them their own culture and their own faith, such as they were, while the Germanic bands brought no culture, and in the room of the religion which had now become the established religion of the Roman world, they substituted a confused and confusing heathenism. But as the conquerors went on in their career of carnage and destruction, driving the Britons before them farther and farther westward their very success in warfare and the very completeness of the devastation that followed upon their march necessitated the revival of that trade and commerce which they had extinguished. As the host of warriors increased in multitude and the wave of assault grew wider in its reach—the necessities of the commissariat and the demand if only it were for weapons and implements, must have made themselves felt. There was increasing need of craftsmen and stores and supplies which the plundered towns and the slaughtered townsmen had furnished in abundance for a generation or two, but which at last fell short. As the mixed multitude of Germans and Angles and Jutes drew together and slowly grew into the English people, the restless tribesmen and kindredmen found themselves compelled to become tillers of the soil. Peace inevitably aroused the social impulse, and a yearning for repose and union grew up among these fierce warriors who had grown weary of war and battle without end. Before the sixth century was well closed, some commerce had returned; and before the seventh

century was half done the English conquerors had themselves been vanquished by the conquering cross.

New forces were at work and they worked concurrently. As a people of kindred blood (for all these separate bands that had come from different points on the Continent spoke the same tongue and their several dialects differed but slightly) the tendency grew ever stronger to merge their family and tribal rivalries in a common unity and to submit themselves to the discipline of a government which, though it might be hateful to them, in so far as it was centralized, yet had this in its favor that it was in its essence representative and stable. So, too, when these men found themselves stirred strangely by the preachers of the new faith and a new sense of fellowship sprung up among them, the outcome of agreement in the same religious beliefs and hopes and fears, the desire for union, led them to join together in religious communities which in idea were societies for mutual defense against the powers of evil that were warring against the soul. While again the mere lust of gain, which their forefathers in the days gone by had hardly known, or had known only to regard as a petty vice to scorn, already had become a powerful incentive to concerted action among them and they had come to see that the gains of commerce and trade would be best assured to them by co-operation; mutual support and mutual defense affording some guarantee for the safety of those ventures which if they were made in isolation would but tempt the spoilers.

On all sides the forces which tended to cohesion were at work. The several village communities each with its local customs which served for laws, gradually drew together and agreed to submit to the arbitration of a larger assembly where disputes might be settled without an appeal to force. So the Hundred Court originated in a coalition of *Tun-moots*\* associated as a court of appeal where if justice and right could not always be found, it was at any rate demanded and looked for. So, too, the early monastic establishments in these times were little more than associations for keeping alive the religious life at a higher level than could be reached by men and women whose devotion

\*See note on page 163 of *THE CHAUTAUGUAN* for November. A *tun-moot* was an assembly of the people of a *tun*.

could only be carried on in sympathy and neighborhood. And so, too, the old family compacts for mutual defense and support in war developed into the gilds or associations of craftsmen and traders which, though it would be too much to say that they were the origin of the new towns, yet were the natural outcome of the changes that had passed over the people now become familiarized with the new conditions of life which the growth of trade and commerce had introduced. Men became united by the bonds of some common interests and were kept together not by the ties of blood alone but by the constant pressure of common needs.

Thus it is and must be truer to say that the earlier gilds, such as we know them in the later centuries of the Saxon kingdoms, originated in the new towns rather than that the towns originated in the gilds, or, truer still, to say that the town and the gilds grew up together inasmuch as neither could do without the other while the social fabric was as yet unconsciously adapting itself to the requirements of the coming time.

(2) As the monasteries increased in number and wealth and their discipline improved—though before the Norman Conquest came, that discipline was evidently laxity itself as compared with what it became afterward—these religious establishments presented great attractions to those who had a taste for leisure or culture or art. Inside the sacred precincts dwelt a class whose resources were ample and their influence was exercised in the direction of refinement and intellectual advance. The conventuals\* were spenders of money and benefactors whom it was well to live near. Of course it followed that outside the walls there gathered numbers who were attracted by the hope of gain or the chance of lucrative employment. Hence the monastery became continually the nucleus of a new town which might in some rare instances have sprung up on the site of the old Roman city, but which for the most part grew into importance where there was little opportunity for trade. Thus the great Abbey of St. Albans was founded on the site of the Roman town of Verulam, and the monastic buildings were largely built with the Roman bricks of the ruined city; but the Abbey of St. Edmunds was far away from any Roman station and the town that grew up outside the

abbey walls was altogether a new town which owed its rise, and may be said to have depended for its existence during many generations, on the support and patronage which the great East Anglian Monastery afforded it.

When the Danes came in upon the land during the ninth century, they came as plunderers and marauders in the first instance, but they came as something more. It was not long before they settled down as emigrants who meant to stay and make their homes in the lands they coveted. So far from being destroyers of towns they were almost as much traders as pirates, and they used the sea-ports as commercial centers from which they developed their trade. The Irish towns of Dublin, Limerick, Waterford, and Cork, originated in Danish settlements and whatever may be the history of the confederation of the "five boroughs" (Leicester, Lincoln, Derby, Nottingham, and Stamford) it is certain that for many years this association of towns, which even thus early might claim to be called civic communities, constituted for many years the strength of their hold upon Mid-Britain, while again in the eastern counties they seem to have occupied the towns of Colchester, Bedford, Huntingdon, and Cambridge as centers of government where the tribute they levied on the surrounding districts was paid and perhaps treasured.

Hence it appears that the English towns which had originated in the desire for union and consolidation that came upon the Saxon invaders when their conquest was completed and peace settled upon the land, so far from being arrested in their growth by the coming of the Northmen, were rather stimulated to greater activity and grew more rapidly to a consciousness of their own importance, and a readiness to claim a certain measure of independence and privileges which should be substantial advantages to their inhabitants. And in tracing the development of English municipal life the influence of the Danish occupation during the ninth and tenth centuries must by no means be passed over as a factor which contributed not a little to that development.

The Growth of the English Towns however must form the subject of another paper. Thus far we have seen that the English town was a thing of English growth; not an importation on the one hand, as the Roman col-

\*Those living in convents; monks or nuns.



ony, or *municipium*, was an importation of a foreign institution into another land, nor on the other hand a survival of a state of things which was continued from age to age as the towns of France were, whose boast it is that they have kept up till the present day the traditions of civic life which they got from

their Roman masters. Among us there was an age of obliteration before the time of reconstruction began, and when the new growth started into being, it was characterized by a vigorous spontaneity. The new towns were neither revivals nor reproductions of the old ones that had passed away

## SIX BRITISH LIONS.

BY JAMES RICHARD JOY.

THE Queen, the Heir-Apparent, the Prime-Minister, the leader of the Opposition, the Irish Chief, and—Lord Randolph Churchill. With their faces before us let us talk for a few minutes informally about these six persons, perhaps the most notable half dozen among the three hundred and twenty millions in the British Empire.

Certainly the first place is the Queen's. Two generations of Englishmen have known no other sovereign than this worthy grandchild of George the Third. She was crowned in 1837, the year in which President Martin Van Buren followed "illustrious in the steps of his predecessor," Andrew Jackson, and the White House has had sixteen tenants since Victoria has dwelt at Windsor Castle. The letters and memoirs of half a century ago abound in tributes to the grace and sweetness of the princess. Her home training and education were as careful and thorough as the best of mothers and teachers could provide. It was not until her thirteenth year that she knew she should one day be queen. When her governess told her, she was startled and could not speak for a moment. Then she said: "Now, many a child would boast, but they don't know the difficulty. There is much splendor, but more responsibility." Taking the hand of her governess, she concluded slowly and solemnly, "I will be good."

Victoria kept her vow. Crowned at eighteen, she bore the honor worthily. Married in

1840 to her German cousin, Prince Albert, she was a devoted wife until his death in 1861. As a mother she has brought up nine children to manhood and womanhood. Her household has been an honor to the British nation, and an example for humbler homes. Many years have left their mark upon the queen: wrinkles have crept into her honest countenance; there is silver under her golden crown; and a stout cane steadies her step, but her popularity grows with age.

Since his father's death and his mother's consequent seclusion, the Prince of Wales, Albert Edward, has represented the sovereign in the social and ornamental functions of the monarchy. His position is awkward and artificial. Though a member of the House of Lords, the future king cannot properly take sides in party contests, and the prince has been content to speak but seldom. He is a familiar figure at state banquets, at the dedication of public works, and the laying of corner-



QUEEN VICTORIA.

stones. The honor of educating him was divided among Edinburgh, Oxford, and Cambridge. His travels took him to America in 1860, to Jerusalem with Dean Stanley in 1862, to India in 1875, and to many European pleasure resorts and capitals. His marriage in 1863 to the Danish Alexandra, "viking's daughter from over the sea," has been blessed by the birth of two sons and three daughters. Through the favor of Parliament the Prince enjoys the income of a millionaire, with

special provision for the dowry of his children. He has the true English love of the soil and maintains an extensive stock farm, besides showing a deep interest in the traditional out-door sports of the country. On the ninth of November, 1891, the prince will be fifty years old.

Monarchs reign in England—Parliament rules. Since 1886 the prime-minister of the wishes of the majority of Parliament has been Robert Cecil, Marquis of Salisbury. This leader of the Conservative Party belongs to a class unfortunately rare in America—men of intellect and wealth who give their lives to the public service. Lord Salisbury was a high-rank man at Oxford and a writer of promise when he entered the House of Commons. Fifteen years later he succeeded to the Peerage and soon became known as one of the ablest speakers in the House of Lords. Under Premier Disraeli (Lord Beaconsfield), the brilliant dictator of the Conservative Party, he was Foreign Secretary

cession of the rock of Heligoland, an islet in the North Sea.

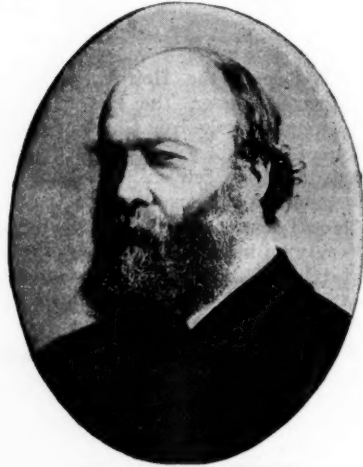
Contrast the face of the Premier with that of his predecessor, the "Grand Old Man." The Conservative motto is "preserve and maintain"; the Liberal, "change and improve," and you can read the mottoes in these two portraits. Did ever human countenance surpass Mr. Gladstone's in the expression of alertness and vigor! Strange to say the great Liberal was for



PRINCE OF WALES.

(1878-80), and naturally succeeded to the party-leadership after the death of his chief.

Lord Salisbury is a fair representative of his party. He stands for the preservation of the constitutional monarchy, the Established Church, and the unity of the empire. Foreign affairs have prospered under his direction, his latest success being the settlement with Germany which secured to England an important tract in East Africa in return for the



MARQUIS OF SALISBURY.

years a Conservative. He came to the Commons in 1832, an Oxford graduate of the highest rank. Sir Robert Peel recognized his ability and in 1834 honored him with an office. In those days Macaulay wrote of Mr. Gladstone as "the hope of the stern unbending Tories." But by gradual approach he came upon Liberal ground. In 1852 he was Chancellor of the Exchequer in a coalition cabinet, in 1856 he accepted the same position in the Liberal government of Lord Palmerston. Thrice prime-minister himself (1868-74, 1880-85, and again for a few months in 1886) he has led in many reforms: the Disestablishment of the Irish Church,\* the Irish Land

\*On his accession to power Mr. Gladstone saw that it was necessary to deal without delay with the state of Ireland. The disaffection of that land under English rule made it vitally important to apply a remedy. One of his first acts was to assert that the Irish Protestant Church, as a church sustained by the state must cease to exist. "It was the church of the small minority of Irishmen, yet it was to a large degree supported on compulsion, by the contributions of Irish Catholics. It was a church enjoying great wealth ... and always prominent in the eyes of the immense majority of the Irish as a sym-

Act,\* National Education, Vote by Ballot, and the Extension of the Elective Franchise. The Premier's proposal for granting Home Rule to Ireland broke down the Liberal government in 1886, the Liberal seceders combining with the Conservatives to form a majority in Parliament under the leadership of the Marquis of Salisbury.

Though out of office the ex-Premier is not



WILLIAM EWART GLADSTONE.

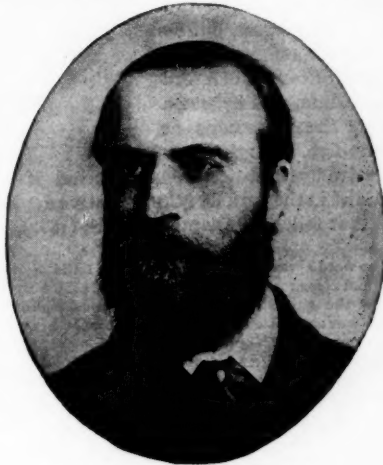
out of sight. His voice is still heard in the House of Commons—he declines to be raised to the peerage—and his mind and pen are never at rest. The greatest financier of his generation, and the most eloquent Englishman of our day, he is scarcely less eminent as a writer. His essays on theology, science, and Homeric literature justly add to his fame.

bol of English oppression. Mr. Gladstone therefore brought in a bill—which in 1871 became a law—to deprive it of its position as the state church and to take away from it a part, at least, of the property it had acquired."

\* "Mr. Gladstone made two efforts to settle the relations between the Irish landlords and their tenants, so that the rights of both might be protected. In his first land bill he sought to lessen the power of the landlords to turn the tenants out of their holdings at the landlords' will and caprice; to secure to the tenants payment for any improvements they might make on their plots of land; to enable tenants by easy methods to become absolute owners of the land they tilled; and to give tenants the right to sell out their leases to others if they wished to do so. . . . The measure was practically a failure. The second bill created land courts in Ireland, which were intended to settle all disagreements between the landlords and their tenants. To these courts was given the power to fix the rents to be paid by tenants for a period of fifteen years; to enable tenants to sell 'the good will' of their holdings; and to protect tenants from eviction for any cause except the non-payment of rents established by the courts. . . . The bill, however, did not prove adequate, and was destined like his first to fall far short of satisfying the demands and needs of the Irish people."—*George Makepeace Towle.*

Eighty-one laborious years have not dimmed his intellectual brightness nor exhausted his store of vigor.

Mr. Parnell is unlike the typical Irish agitator. He is not poor, nor a newspaper writer, nor a Roman Catholic. Indeed there is much Saxon blood in this Celtic chief—which perhaps accounts for some things in his career. There are good English names on his paternal family-tree, poets and statesmen, and his mother was Miss Stewart, the daughter of Admiral Stewart, U. S. N. Cambridge University is his *alma mater*, and soon after he left her he took to public life. County Meath sent him to the House of Commons before he was thirty (1875) and once there he commenced his fight for the leadership of the handful whose cry was "Home Rule for Ireland." "Obstruction" was his weapon, and his brain was fertile in new methods of filibustering. Only six men



CHARLES STEWART PARNELL.

followed him at the outset in his determination that if England would do nothing for Ireland she should do nothing for herself. They plunged into debates, made long speeches, presented dilatory motions and succeeded in bringing the law-making machinery of the kingdom to a standstill. The rules of Parliament were changed to meet these tactics, but the Parnellites beat the rules. The little faction grew apace, and when Mr. Parnell pushed himself to the front of the Land League agitation in Ireland, the whole Irish party came over to him. He has been president of the parliamentary

party since 1880, and was in 1881 lodged in Kilmainham jail for his opposition to the Gladstone land law. The elections of 1885 returned eighty-five Nationalist members of the House of Commons. They joined forces with the Gladstonians but were unable to carry the Home Rule measures. A notable Parnellite triumph of recent years was the utter failure of the *London Times* in its effort to prove that Mr. Parnell was the instigator of the Irish agrarian\* crimes. He is a young man yet and his influence in Ireland is unshaken.

Lord Randolph Churchill is perhaps out-classed among these older and more honored folk, but his claim to celebrity is undoubted. He is neither prince nor premier, but he is himself and without a parallel. Eton and Oxford trained him, and he won a seat in the Commons at twenty-five. Though a Conservative by tradition he had a mind of his own, and in the period of Conservative depression that followed Disraeli's death (1880), he



LORD RANDOLPH CHURCHILL.

\*The word agrarian is derived from the Latin *ager*, a field, and means pertaining to land. After the suppression of the Land League in Ireland, a succession of crimes was committed by the Irish extremists, among which were the murder of Cavendish and Burke, the explosions by dynamite in several parts of London and other English cities, wrecking of railway stations, and other similar acts.

attacked the nominal leaders of his party and spurred them to action. Two members joined him and this "fourth party" as it was nicknamed, made much noise and was well ridiculed. But whenever Lord Randolph's sharp tongue moved, men listened. He was laughed at, but persisted until his projects

came to pass. Lord Salisbury took the lead of the Conservatives, Mr. Gladstone was beaten (1885) and the members of the "fourth" were rewarded by influential office in the new government. Lord Churchill had well earned his place as Secretary for India and his vigorous administration of the post added the rich Province of Upper Burmah with 200,000 square miles of territory to the British Indian Empire. In 1886 in Lord Salisbury's second cabinet, Lord Randolph was Chancellor of the Exchequer and leader of his party in

in the House of Commons, a position which he soon relinquished. The young statesman is not an old-fashioned Conservative. Although he remains in his party he advocates measures whose novelty make the old line Tories shudder. Brilliant, versatile, erratic, no one can predict his future. He is now in comparative retirement, but any day his name may be on men's lips and some day he may be Premier of the empire.

## A NORMAN LADY.

BY KATHARINE LEE BATES.

TO the little Norman maiden, dreaming a child's shy day-dream in some deep embrasure of the battlemented castle wall, whence her eyes might wander at will from the eager young esquires practicing their knightly exercises on the meadow turf, to the grave minster whose massive towers stood darkly out against the flush of sunset, there were open two possible destinies and only two. She might be nun or wedded dame; there was no middle path. An in-

dependent life for a lady of rank was unheard of in those turbulent times. Upon her knees before the convent altar, under the shadow of the sacred crucifix, or seated high in the baronial hall by her sworded husband's side, so, and only so, was a woman of gentle blood secure and honorable. The choice between these two careers lay rather with her parents or sovereign than herself, but either was probable and either had a share in the musings of the wistful little maiden. Nor was



either without its attraction, for if the serenading lute of the gallant troubadour was sweet, so was the vesper chant of the calm sisters; and if the morning sunshine threw an amber sheen across the dancing leaves of the forest beeches, while the hawking train swept by, yet a glory no less celestial fell through the narrow abbey windows, that gleamed as if wrought of powdered stars and the purest blue of heaven. But should the child be consecrated to the cloister, her days would glide away like a hidden stream, with no witness, under God, to mark their ordered hours of prayer and psalm, confession and penance, task and rest, save the gentle nuns who shared her vigils and the carved saints in their stone niches. Only as the hostess in her lord's castle, the director of his household, the mother of his sons, was the Norman lady seen by the world, and as such has she left her portrait upon the page of history.

We behold her, then, a well-proportioned, slender figure of graceful bearing, the features aquiline, complexion clear, eyes hazel, and hair of chestnut hue worn in smooth plaits that fall over the shoulders to the waist. On her bridal day, those shining locks bound only by a chaplet of jewels, flowed freely about her form, lying lightly against a robe "of good and delicate scarlet,"—for white was with the Normans an emblem of mourning,—but the matron confines the tresses which the bride suffered to fall loose. Yet her dress is still gay in color, a hooded robe of green of Ghent, the drooping sleeves knotted up lest they should trail upon the ground. Even as it is, the ample cuffs hang from wrist to heel. The embroidered kerchief, too, is gathered in a loose knot to protect from soil its silver fringes, yet should sooth be spoken, the dame's over-zealous chamberers have ventured to hint that the kerchief might well be discarded, as a garment savoring more of fashions past than present, but their mistress makes steadfast answer that she was taught in early youth to dress rather for warmth than appearance, nor be the first to shift apparel with the shifting humor of the day.

By sayings so discreet the noble lady often, though all unwittingly, causes much vexation of spirit to her chamber-women in this same matter of dress, for in the queenly bower where her girlhood was passed in attendance on the gracious Matilda she has learned many things which those less gently nurtured are slow to comprehend. She maintains that it be-

comes not a lady to wear her costliest raiment every day, nor even on occasions of worldly pomp and festival, but only on church holidays, declaring it is "better for women to array them on holy days in worship, for the love of God who sendeth all and for the love of His blessed mother and saints, than to please the sight of the vain-hearted." So the fair dame moves about her castle simply clad, although in the great oak chest, curiously carved, that stands at the foot of her bed, lie folded rare and exquisite garments of velvet, damask, sendal, and taffeta, with furs both miniver and ermine. There, too, lie robes of baldekyn\* and cloth of gold, mantles, blue and scarlet, furred with squirrel, well-wrought kirtles of samite and tartaryn, scarfs wonderful with gold embroidery, pearl-sprinkled frets for the hair and an alabaster jewel-case of clasps, brooches, and amulets. Yet even when her bower-women upon the highest saint-days are bidden to select from the chest its choicest treasures of fine-woven fabric and flame-tinted gem for her adorning, they are not utterly content for she will not suffer them to touch her cheeks with carmine nor wash her hair in wine nor strive to make her face other than what God fashioned it,—nay, she chides them if they linger over her toilet, reminding them of that high-born lady who dressed so slowly for the mass, keeping priests and people waiting upon her vanity, that from her mirror glared out upon her the horrible face of the devil and frightened her into a fit.

But far more than these exemplary sentiments regarding dress has the Norman lady learned in the court of the virtuous Matilda. There has she been strictly schooled in all accomplishments befitting her sex and station. These may not include reading and writing—arts little cultivated outside of monastery walls—but they have made her a proficient in household matters, such as cooking, carving, and distilling, and given her no small degree of skill in needlework, surgery, hawking,† and dancing, with a nice knowledge of heraldry‡ and above all, eti-

\* "A rich embroidered or brocaded silk fabric woven originally with a warp of gold thread."—Sendal is a light, thin stuff of silk or thread.—Samite is a species of silk stuff, usually adorned with gold.

† The hunting of birds or small animals by means of hawks or falcons trained for the purpose.

‡ The art or office of a herald, one whose duty it is to marshal and conduct royal cavalcades, coronation ceremonies, royal marriages, installations, etc.

quette. She has been trained to speak in low tones and modestly, though swearing was not prohibited, to care for her person with all due neatness, to walk with decorous steps, to practice tight-lacing, and to bear herself daintily at table.

This last is a needful lesson, since a lady at least shares the plate of the knight beside her, while all drink from a common cup and dip their fingers into a common trencher. She has been instructed, too, that it befits high breeding to eat slowly and temperately, to mix the wine with water and not to press a dish upon one who already has refused it. She has not failed to learn in full the graces of hospitality,—how to hasten with eager foot to welcome an illustrious guest and honor him not only with the best entertainment the castle affords, but with personal service and deference, while to the humblest stranger shall be accorded fair and kindly greeting, with such food and lodging as his estate requires. For well our lady knows that the gentle-born should be meek and courteous no less to the lowly than the great,—“since to the great ye show deference by right, such being their due, but the deference that is shown to poor gentlemen or to those of less degree springeth from free and gentle courtesy and from a humble heart.”

As for the neglected book lore, the lady is less the loser, because in her lord's meynie \* there is always a clerk of chapel, who readily consents to beguile his patroness and her maidens at their tapestry-work by reading aloud legends of the saints or some sage chronicle extending from the creation of Adam to the battle of Hastings, or, more reluctantly, a light French fable or tale of chivalry. If his emblazoned scroll be written in Latin, the cunning clerk renders it into Norman-French as he reads, for the lady of the castle, save for the few words of Anglo-Saxon she has gathered from the sullen kitchen churls, knows no tongue but the courtly Norman, in which, if she but follows the instructions of her youth, she converses most pleasantly. “And I pray you be not of many words, for whoso speaketh much, not always speaketh sooth; then answer ye at leisure, witting well what is said to you before ye answer. And if ye make a little pause ere ye speak, so shall ye speak the

better and the more wisely and surely.”

But if that be the best education which best equips the possessor for his life task, we must not pass judgment upon the lady's schooling until we have observed her in her daily round of duties.

First of all, the dame is a notable housewife, who, notwithstanding her noble blood and troop of maids and varlets, keeps a prudent eye upon all the domestic concerns of the castle. And this is no trifling charge. She will herself make sure that the closets, or small chambers, on the upper floor, assigned to the ladies and gentlemen in waiting, are neat and, according to the ideas of the time, comfortable. For even her own bedroom, the chief among the rooms of the middle story, a floor reserved for the family and guests, would seem to us to-day but scantily furnished. It contains only the large bed, with the low pallet occupied by one of the bower-women during the frequent absences of the lord, the oaken chest of clothing, carved bench and satin-covered stools, andirons, firefork, cupboard, cushioned window-seat, and small steel mirror, fixed high up on the wall. Yet many a broad piece of gold has been lavished to make this apartment luxurious. The bed is rich with velvet hangings, silken quilt, and sheets of cloth of Flanders set with sleep-inducing jacinths.\* The walls are draped with woven arras, † the chest, filled with costly stuffs, is inlaid with enamel, and the cupboard contains a cherished store of silver vessels, basin, chafing-dish, flask, ewer, porringer, spoons, and candlestick. But the room is low, like all the rooms above the ground floor, this contains the vaulted, columned hall where the life of the household centers, the chapel, council-room, and apartments for the men at arms.

The scullions and varlets are lodged in the basement, where is the great kitchen, which our lady does not disdain to visit, for the Norman palate is fastidious and it is not the least of her wifely cares to see that the dishes set before her lord are seasoned to his liking. The gluttonous banquets of the Saxons, whose boards were wont to groan beneath the weight of smoking joints of beef, mutton, and venison, grouped about huge pasties and young pigs roasted whole, were the disgust of the Norman knight. Swans, larks,

\* The Norman word for a retinue of servants. In its Anglicized form it was *many*, a noun now obsolete.

\* Same as hyacinths.

† Tapestry; hangings woven with figures.

and peacocks are more to his delicate taste, and his gentle dame is well skilled to heighten the flavor of these with cloves and ginger, to sweeten the dish with honey and color it with saffron, to compound savory salads of nearly all green herbs that grow, and to mingle dates, currants, almonds, plums of Syria and Damascus, eggs, cheese, milk, wine, and vinegar, with half a dozen different spices, into dainties that win her many a gracious compliment.

Nor is she without her womanly anxieties as to the appearance of her table. However brightly her smile may shine upon the gallant warriors about her, her quick glance does not fail to note any crease or stain that disfigures the fine, white cloth, and a sure rebuke awaits the careless server if this be not draped in elaborately artistic folds over the boards that cover the rude trestles which are brought into the hall as the banqueting hour draws nigh. She casts a keen look down below the silver ship of salt that divides the gentles from the low-born, to see if the hare and pigeons placed before the latter are duly "hewed on gobbets,"\* as only lords and ladies enjoy the distinction of having the whole animal set before them for the dagger of some deft young squire to carve. Her eye critically follows the passing of the finger-bowl of perfumed water and the gathering up in the alms basket, at the end of the feast, of the rounds of coarse bread, well soaked with gravy, which have served as plates.

Our lady has no lack of servitors. The meynie of the castle comprises cook and cookmaid, scullion and scullery-maid, bottler, wardrobe-keeper, armorer, cofferer, provider, falconer, palfrey-man, sumpter-man, clerk, confessor, almoner, furrier, broiderer, laundress, servers, varlets, pages, squires, minstrels, bower-women, damsels, and a goodly force of men at arms. But these augment as well as lessen her cares, for it is she who soothes quarrels, makes matches, allots labors, distributes praise and blame, and, as her peculiar duty, tends the sick and wounded. She is not only the family physician, nurse, and surgeon, but apothecary as well, for her medicines are the simples she raises in her own private garden,—worm-wood, colt's-foot, hoarhound, vervain, centaury, savin, feverfew, and St. John's wort.

Of these one must be gathered at full of the moon, another at dead of midnight, another when Mars is in the ascendant, and others with whispered charms and murmured incantations.

A liberal portion of each day is set apart for the training of her pages and damsels,—the children of Norman mothers a step lower in rank than herself, her own sons and daughters being placed under the tutelage of some great lady who stands a degree higher. Long and quiet hours the accomplished dame passes in her bower, her damsels clustered about her, while she imparts to them the arts of weaving and embroidery. In this last she is especially proficient, having worked in her girlhood at the feet of Queen Matilda upon the famous Bayeux Tapestry\* and greatly do her maidens marvel at the products of her needle. Nor is their admiration unmerited, for with the many-colored threads she stitches upon the fair linen cloth before her, figures full of energy and spirit,—dragon-ships, with russet and orange warriors pulling at magenta oars, or pink and chocolate knights charging each other furiously upon steeds that possess the peculiarity of having their background legs buff or lavender in tint, while their foreground legs are a brilliant red or green. What matter? It is perspective, not nature, with which the artist is occupied just now.

It is easy to see that this rainbow embroidery is a task dear to the lady's heart. Her eye brightens and her pale cheek flushes, as her swift needle flashes in and out. Often the fascination of her work steals her thoughts from the scene about her, and her encircling maidens, so demurely bending over their patterns, exchange sly, smiling glances as some French love-ditty or fragment of heroic ballad breaks tunelessly from her lips. At other times the exhilaration of her spirit reveals itself in animated chat and anecdote, and the arras on the walls trembles in the responsive laughter of blithe young voices. For the lady, notwithstanding her Norman dignity of bearing, knows well how to blend decorum with mirthful cheer, and not all the varied responsibilities that press upon her have shadowed her essential joy of heart.

Therewith her liste so wel to live,  
That dulnesse was of her adrad,  
She nas to sobre ne to glad.

\* Cut in morsels or pieces

\* See note on page 255 of THE CHAUTAUQUAN for November.

She still cherishes, at the bottom of her chest of finery, the rudely-cut wooden doll, dressed in baby clothes, which was the only toy her childhood had known, and not seldom does she kindly draw the tapestry from the hands of her younger damsels, when she marks how fast the knots are coming both in thread and eyebrows, and bids the tired children romp a little at battledore and shuttlecock, her own glance following the sport with ready sympathy. At backgammon and chess none in the castle excel her, and the fame of her quick wit at crambo\* has even reached the court. And when, in a dull winter twilight, the call of her silver whistle brings the pages running from the courtyard, their mimic lances dropped in haste, to bear her train and fire-screen, and the mistress of the castle, followed by her throng of ladies, descends the stone staircase and enters in state the lofty hall, all the household, gathered there, rejoice in the anticipation of festivities. For although her lord is absent with his armed retainers, aiding his king to put down insurrection on the northern border, gleemen, tumblers, story-tellers, and jesters still flock to the hospitable door, and the youngest page at the lady's knee is hardly more intent than herself upon the puppet-shows and juggling tricks these motley guests present, or the rhymed romances of chivalry they sing. For more elegant diversions, there are tournaments, court-dances, hawking parties, and the keen excitement of the chase, so that the life of our Norman dame, though bearing far greater burdens than the humbler lives which envy it, and illustrating well the ancient motto *noblesse oblige*† is gaily diversified with pleasures.

Yet the lady, set so high, is not placed above the reach of sorrow. It is a sore grief to her to send her little sons and daughters from her side, in conformity to the custom of the time, for rearing in another bower than her own. Her first-born, grown to man's estate since last she looked upon him, has but a few days since galloped over the drawbridge, a gallant young esquire, to bend his knee to the mother whose face he scarce remembers, and implore her blessing before

proceeding on his way to court. No wonder that her eyes were bright with tears, as she laid her slender hand upon his bowed head and spoke, in faltering voice, her parting charge :

"My child, thou art to be a courtier, yet I require thee, for God's love, have nought to do with treacherous flatterers ; seek the friendship of the wise ; fail not to attend diligently upon the service of holy church and show full reverence to the clergy. Give thy goods willingly to feed the poor and spend freely ; so will thou be in sooth honored and beloved."

The lord of the castle, too, proud though the lady is of his redoubtable valor, martial skill, and unspotted escutcheon, too often causes her long hours of secret weeping by his imperious carriage and fiery, untamed temper. Yet carefully has her confessor instructed her that, while her husband's friends should be dearer to her than her own, his secrets more sacred, his comfort of deeper study, yet his faults are not for her to share. "It is a good trait in a woman to be of little speech, and not to answer her lord in wrath, for a gentle-hearted dame should ever be fearful lest by word or deed she displease him whom she hath vowed to love, worship, and dread."

Yet the good father adds to his exhortation a comfortable hint : "Therefore is it the duty of the wife to suffer all things in silence, letting her lord speak the words and be the master, for this is her worship ; and shame would it be to have strife betwixt them, and especially before folk. Yet I say not but, when they be alone, she may instruct him with goodly speech and give him counsel, if he do amiss."

For in every sorrow it is to the church that the lady turns for strength and consolation,—nor to the church alone, but to the Living Presence within the holy place. Her religion is no mere formality, though few are more scrupulous than she not to whisper at mass, nor, like the idle crane, twist her head hither and thither. She fasts from meat three days in the week, she tells her beads on first awaking, with the last faint motion of her hand, before she sleeps she makes the sign of the cross ; but, more than this, she feeds the hungry, clothes the naked, visits the sick, takes shame to herself for each petulant mood and bitter thought, and faithfully strives, by Christ's dear grace, to live in

\* A game in which one person has to give a rhyme to some word spoken by another or to form a couplet by writing a line to match a line already given.

† "Rank imposes obligation ; much is rightly expected of one of high birth or station."



charity with all. But when the rosary \* slips from her hold and, kneeling alone in the dim chapel before the ivory crucifix, she pours forth her heart in untaught and unpremeditated prayer, the words that spring to her lips are words of praise rather than petition. And to the black-robed confessor, shaking his tonsured head as he questions

\* A string of beads by means of which a series of prayers is counted.

why this is so, she lifts a face radiant with an inner light and makes answer with the earnest assurance of a soul that has escaped into the liberty of the children of God:

"Assuredly, good father, it is better to bless the Son of Mary than entreat Him, for who knoweth the needs of man and woman if not He? And in sooth His presence hath made my soul so joyful, I forget what manner of gift it was I came desiring."

## SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[January 4.]

## YOUTH AND ITS HOPE OF PROGRESS.

Lo, I am with you alway, even unto the end of the World.—*Matt. xxviii. 20.*

THERE are pictures which, to the very close of the artist's work, want a magic touch to make them perfect—one point of light, one spark of brilliant color. At last the hour comes when all is finished but this. Its addition is not an after-thought; one might say that the picture had been painted with the intention of it in the creator's mind. He adds it; it is but a touch, but it transfigures and completes the work.

Such a touch of finish is my text. All has been told of the Savior's work and yet the picture is incomplete. "Of what use," we say, "is all this, if the revealer of God and the Savior of men is gone away from His work and left it in our feeble human hands? What beauty is there in a work which must perish, unsupported by the spirit of its author? The thing is incomplete." At the very moment that we say this, as we read the gospel, Christ turns and adds the perfecting conception: "Lo, I am with you alway, even unto the end of the world."

"The end of the world!"—what does it mean? Literally, the conclusion of the age, of this present time-world. There have been many theories with regard to the manner in which this conclusion will take place. But bound up with them all and almost up to the present day, one idea has been constant—the idea of a terrible catastrophe, in which the whole frame of things, with cities, nations, men, shall be dissolved in a fiery ruin, that out of the dissolution a new heaven and a new earth may be upraised.

So constant and unquestioned was this idea, that it had an insensible influence on scientific theories, and the earlier geologists transferred to the past history of the globe the idea of catastrophes. It was said that each new series of life and strata had been ushered in by the total overthrow of the preceding.

Historians shared in the same thought. States and their work, to theoretical eyes, seemed to be absolutely swept away. Assyria, Greece, Rome, perished and left no trace. Catastrophe, convulsion, almost annihilation, marked, they said, the history of earth and the history of man, and the theologians appealed in triumph to this as confirming their theory of the close of the world; unaware, apparently, that it was their own idea, with which they had prejudiced the world, coming back to them again.

But, within the last thirty years, an immense change has taken place—a change of idea which has spread itself over nearly all the realms of human thought. The idea of uniform evolution has succeeded the idea of violent catastrophe. As geologists ceased to theorize, and looked closer into the history of the earth, the conjectured catastrophes faded away one by one. It was seen that one age slid slowly into another through insensible changes; it was seen that the animal life of the world altered its character even more slowly than the earth itself; that there was no break; that it was all transition.

The same change of idea waited upon history; nations, it was seen, when facts were examined, did not die suddenly, but decayed. The catastrophe, when it did take place, was the result of inward and slow disease, and did not at all produce annihilation. The elements

of the fallen nation lived again in other forms, and entered into the new national life which rose over its ruins.

In the history of nations, as in the history of the earth, there were no violent transitions. It was seen that each historical era overlapped its successor, and modified it, and that new political systems arose, with a few exceptions, not only *within* but absolutely *out* of the old. Transition never ceased; it was the law, not the exception.

And now, as the theological idea had insensibly influenced history and science, these in turn have had their revenge, and their idea of slow evolution has insensibly entered into the region of theology.

This is the theory, at least, which we embrace. At the same time this theory does not shut out the possibility of a catastrophe or convulsion now and then occurring, just as we admit the fact of sudden conversions like Paul's in the history of spiritual experience. Geologists allow temporary periods of convulsory action, during which rapid changes took place in the crust of the earth. Historians cannot deny that there are instances where nations have sunk, as it were, like ships in a hurricane, and left scarcely a rack behind. And it seems true that the slow progress of the race wants now and then, as our own personal life does, a kind of catastrophe to turn up to the surface elements belonging to mankind which have sunk out of use.

So, taking in all these conditions, we see the human race going on to an end which is not destruction but perfection. There has been continual change, generally slow, rarely rapid; but on the whole, as we look back, we see growth not decay, ruling in the history of the race. A Divine Spirit has been living in the world, and will move in it till the close come. It is He who said, "Lo, I am with you alway, even unto the end of the world."

We may live in a time when evolution is more than commonly rapid; or in a time when the world is resting in a kind of Sabbath of progress; or in a time of catastrophe; or when two periods are mingled together, the old overlapping the new. But in whichever stage we live, our strength in one and all, our shield against their dangers, is faith in this promise of Christ, and the boundless hope and kindling impulse in it: "Lo, I am with you alway, even unto the end of the world."

We ourselves live in a time which is called a time of transition, when the old thoughts

of men are contending in a sharp battle with the new—so sharp, that the very outsiders and camp-followers of the armies of the world, the idle men and women, take an interest and engage themselves therein in a desultory manner. *Mens* and *ideas* astonish and confuse us.

Men of whom we thought little, step forward, and, by force of a strong conviction, take a prominent place. Men of low intellect, but of great enthusiasm, gain power. Men who were our ideals, who have given us impulse and hope, disappoint us. There is no certainty, it seems, in men. We become distrustful and indignant. But it is because we look to men too much, and have not faith in the man Christ Jesus. It matters after all but little how men deceive us. We have one Leader who never disappoints, to whom truth is as dear now as it was to Him on earth, who encompasses our failure with His success, our weakness with His strength, our restlessness with His rest, and lo! He is with us always, even to the end of the world.

[January 11.]

Ideas trouble us even more than men. We are hemmed in with a crowd of them, all jostling, fighting with one another, and in the mellay we cannot quite distinguish under what banner to array ourselves. There are ideas, half of the old, half of the new theology; and others struggling out of the soil of perished thoughts, like the dead in Tintoret's "Last Judgment." There are religious ideas borrowed from Christianity but which deny Christianity. There are ideas which have all but died, but which are making a last fight for life; there are others just born, which as yet have only interested a few men—and we are in the midst of it all, seeing much we once believed overthrown, and not able as yet to comprehend the new, so that in the noise and mist of the battle, like that last fight of Arthur's beside the North Sea, there is

Confusion, since he saw not whom he fought;  
For friend and foe were shadows in the mist,  
And friend slew friend, not knowing whom  
he slew;  
And some had visions out of golden youth,  
And some beheld the faces of old ghosts,  
Look in upon the battle.

It is hard in a "dim, weird battle" like this to discover and choose the leading thoughts whose lights will burn with self-increasing

fire, when the fight is over and the mist floats away to the west to die in the daylight of God. But remembering our worth as soldiers of mankind, and of mankind made divine in Christ, we should resolve, come what will, to contend with our difficulty till we disentangle truth, till we find the sunlight. We are like men, to-day, who have just crested a ridge in a mountain journey. Behind us is the valley of the past year; before is another valley and another ridge, over which our path lies this coming year. We rest upon the summit for retrospect and prospect, for contemplation and for hope.

We look back. We have had our catastrophes; our hours of rest; our awakenings at the touch of new thoughts or the advent of new friends; our secret bitterness; our hours of loneliness, perhaps of despair; our visions of ideal joy; hopes too wild for fulfilment, but which left their sting of pleasure, efforts after noble ends which failed, but whose failure, since the aim was so divine, has done our hearts more good than many a poor success; sins which, as we look back, seem to have left an indelible stain upon our lives. Thoughts, feelings, events, crowd upon our memory. We have scarcely breath for quiet thought.

There is one question which we must ask ourselves, and force the heart into sufficient calm to answer. Has there been growth? If so, catastrophes of heart or life, sorrows, sins, and failures, are practically nothing in the balance. They are dead; let the dead bury their dead. We have the right in Christ to shake them off and start afresh.

And if Christ's spirit has been with us even in one additional aspiration which has led to action, then it is faithlessness and cowardice to sit down upon the ridge and wring our hands over the past. Out of that, nothing ever comes; but out of faith and the effort of the soul, and "no continuance of weak-mindedness," arises the strong, if tearful, resolution to go forward trusting in the strength and forgiveness of Him who is with us always, even to the end of the world.

[January 18.]

It may be, however, that other elements have come into our life which give us real reasons for dismay. There are times when a strange thing happens to us—when old evils, old temptations which we thought we had conquered, which had died out of our lives, D-Jan.

arise again, and we tremble with the thought that past effort has been in vain, that sins cannot have been forgiven because they appear again.

But there may be an explanation even of this. I cannot but think that it is not always a note of retrogression, but often a note of growth. First, it is not an experience which comes to un aspiring spirits. It belongs especially to those who are possessed with the desire to advance; to pass beyond the bounds of mortal thought and find the fount of Truth. The very fact that we are conscious of it, and feel its bitterness, proves that the soul is sensitive and on the watch; and such a soul cannot be going backward. It will gird up its loins for battle, and disperse these foes. They have been already beaten; they will fly again before spiritual courage.

Again, this resurrection of evil things and thoughts may in itself be caused, not by any cessation of growth, but by the progress of growth itself. When a field has been well cleared, and the upper soil purified, it will produce but a few weeds. But if in after-years the plough is driven deep through it and the under-soil upturned, old weeds will reappear. Their latent seeds are nourished into life by the sunlight and the rain. It is the same with us. If a catastrophe of sorrow has come in the past year and upturned the foundations of life—if a new idea, or a change in the circumstances of existence, has shaken or torn up our inner life—we must expect that old evils and old temptations will startle us by their resurrection, just as in a nation's revolution, evils which had seemed dead arise for a time again. But they arise *because* the soil has been upturned, they arise because a revolution has taken place, they arise because there is life enough in the soul not to be content with old things, even though the peace of them was pleasant. They mark the beginning of a new era of progress, destined, by its own rush of novel life, to extinguish the last remnants of these evils and to be triumphant, if we have faith and courage, to say, and act upon our speech, "Lo: He is with me always, even to the end of the world."

Once more. It is becoming the fashion among persons who take one-sided opinions from science, and talk of law without investigating the operation of nature, to say, that there is no such thing as forgiveness of sins, no healing for error. It is the gospel declaration, its first and last declaration, that sins

are forgiven; and instead of being a declaration belonging only to Christianity, it is supported by observation of nature, by the history of science, by the history of the world, by the experience of men. Only, the forgiveness is not the annihilation of the sin, it is its transmutation; it does not arise out of ignoring, but out of accepting its existence, out of looking it firmly in the face, and resolving to use it as a means of conquering itself.

We see forgiveness in nature. She redeems her evil when she makes fertile soil from the ashes of the volcano, and covers her ruin with meadow, flowers, and vines. Her prodigal effort creates new beauty out of her devastation, and the beauty is richer for the evil, and by the evil.

But let us now take another analogy. The history of science is the history of exhausted errors. One after another their impossibility was demonstrated. All the mistakes possible to be made with regard to the system of the universe were made. Were they unforgiven? They were necessary steps in the progress of knowledge; one after another they were found out, and their forgiveness was secured when men, having experienced and rejected all the errors, rested securely in the truth. The same law holds good in the history of national progress. Nations advance through exhausting errors, and, as they find them out, paving with them the path of their progress, till full forgiveness is realized in the attainment of true forms of government. But the true was found only through knowing and conquering the false.

To come to the experience of men. Who are the men who succeed in a noble manner, who influence the nation's heart, who advance her commerce, who rule her thought? They are those who can rise out of failure and shake it off; who do not despair and hide their faces in a cowardly remorse, but who believe that the world forgives sins if it sees determined action toward their opposite; who make their mistakes, their failures, the stepping-stones to their success.

And shall we, because we have laid hold of half a truth, that results cannot be changed, forget the other half—that if we change, results, though remaining the same, change to us?—shall we in our spiritual life deny the lesson of nature, and of history, and of human life, and fold our hands and say, "There is no forgiveness"?

It is true, as they say, that results cannot be changed; that they follow upon sins by unalterable law. But the forgiveness of sins is not in taking away punishment, but in changing the heart with which we meet punishment. Every one knows in life how different are the effects of suffering when it comes on us from one we hate or from one we love. When we are angry with God, the natural results of our sins produce in us hardness, hatred, and misunderstanding of Him. But when we are led to love Him, the same results, not changed in themselves, but changed to us, for we are changed, lead us to penitence, to love of God, to cast our care and life upon Him. That is forgiveness of sins. Their moral burden is removed, and their inevitable results become means of good.

Moreover, every one knows that there is such a thing as forgiveness. We have the word, we use it day by day; is there no fact which answers to it? Friends have forgiven us our wrongs to them, and greater love has followed on forgiveness. We forgive our children, even when they sting us most bitterly; and does God never rise to the height of the human nature He has made? Is the Father's charity below the children's?

Therefore, I say, because we may redeem the past in Christ, let us go forward with the patience and effort of men. We will not despair while we are wise, nor let the soul in utter faithlessness commit the sin of Judas. God is mightier than our evil, too loving for our sins. We shall be punished, but healed through the punishment.

Again, we turn and look upon the valley of the past year. There, below, are the spots stained by our evil and our fear. But as we look, a glow of sunshine breaks upon the past, and in the sunshine is a soft rain falling from the heaven. It washes away the stain. The spell is broken which kept us weeping on the ridge. The phantom cloud of sins, errors, failures, melts away in the growing light, and from the purity of the upper sky a voice seems to descend and enter our sobered heart: "My child, go forward, abiding in faith, hope, and love"; for "Lo, I am with you always, even unto the end of the world."

[January 25.]

We stood last Sunday on the ridge which divides the valley of the old year from the valley of the new. To-day we have passed away from the summit and begun the un-



known descent. Every step brings us and the nation and the world into a new position, into scenes similar, it may be, to those we have passed by, but never identical. It was right the last time we met here to look back, that we might gather into a practical form the experiences and lessons of the vanished year. It is equally right now to look forward, that we may understand our feelings, clear our hopes from errors, and muster the armies of the soul in disciplined array for action. We have indulged ourselves enough in retrospect. While we are as yet upon the upper ledges of the hills, we will indulge ourselves in prospect. But we cannot see clearly; the mist closes and opens in the vale below. Strange voices come up to us from the world beneath, phantom tones of weeping and of mirth; notes whose sound we do not know, of friends whom we shall make in the coming journey, of events which will alter the movement of life, of passions as yet unstirred within us which may waken into being. Mystery lies upon the future, but mystery has its charm as well as its pain, and conjecture its subtle delight as well as its delicate dread.

Of our own personal looking forward and its aims I do not speak to-day. Our subject is, how, and to what we should look forward over the world of men.

To whom was the promise given?—that is a question which will clear our way. It was given to the nucleus of the infant church, the eleven Apostles of Christ. But—and this is the point—it was given not to them alone, but to all men in them.

"Lo, I am with you always," was said by representative Mankind to the mankind He

represented. And this is in accordance with a theory I have frequently laid down. Not certain portions of mankind were taken by Christ into the Divine nature, but the whole. When the universal Word entered into man, He could not take only any particular manhood into Himself. That which he took must be as universal as the thing taken could be by its nature. There was a necessity, which I might almost call logical, of the Divine Word assuming to Himself not a manhood, but mankind. Christ is then Humanity. His being is bound up with mankind's, or rather, mankind's in Him. Hence it is with a kind of horror that we hear any limitation of this promise, and with righteousness that we hate the opinions of those who claim it as alone their own. For it is an attack upon the entireness of Christ. If He is not with *all* Mankind even to the end of the world, He is not with Himself.

But if He be with mankind as He is with Himself, present through and in the ages as their heart and brain, then He is the source whence evolution flows. And because He is perfect, therefore the race evolves toward perfection, and evolution toward perfection is progress. We look forward, then, as Christians, and as citizens of the world, to the constant progress of mankind. We believe that the progress has been constant up to the present time. There have been, necessarily, some catastrophes, some convulsions, some recessions of the tide; but they were recessions which sent the wave of freshening liberty higher on the strand.—*Abridged from the Rev. Stopford A. Brooke's "Christ in Modern Life."*

## WHAT SHALL WE DO WITH OUR CHILDREN?

BY HARRIET PRESCOTT SPOFFORD

### PART FOUR.

WHEN children emerge from the kindergarten, their whole being is in a condition which renders them susceptible to the loftiest sort of instruction. Their faculties and their conscience are all alert, and they are ready to take hold of the great world of knowledge after the technical fashion and make it their own. Much yet remains that they may be taught experimentally, as, for example, in the woods the growth

of trees, on the shore the structure of shell and sponge and sea-weed, in the open country the movement of stars and planets.

"What shall be attempted," asks Mrs. Hopkins, one of the supervisors of the Boston schools, "for the child who comes from the kindergarten all ready to learn, but as yet unacquainted with books? I answer, all, and more than all, that may be found in elementary treatises in every department of natural science may be given him in object-

lessons, in a comparatively short time, with what is of vastly more importance—an enthusiastic love for these studies, a habit of careful observation, and a training of the senses which shall be a great addition to his power in science, art, or practical life. He may at the same time lay up in his memory the ground facts of written and spoken language and mathematics. Then, by natural stages, he will turn with avidity to records of the observations of others, until a conception of arrangement, generalization, and inference will grow up within him, the dawn of a higher epoch in the harmonious education of the mind."

Mrs. Hopkins goes on to tell of a year's work with a class of children some ten years of age, in which for history they studied that of the United States with Mr. Higginson's text-book and the help of the pictures in Lossing's Field-books and Catlin's North American Indians; Dickens' Child's History of England, with an examination of many illustrative prints; and a good portion of Greek and Roman mythology. With this, they studied also the geography of the United States, drew maps, made imaginary journeys, and traded products of the different portions of the country till they were tolerably familiar with the whole of it. Instead of a drill in grammar, they were shown that they already knew grammar in an elementary way and could parse simple sentences; while they had exercises in dictation and composition with constant reading and spelling and recitations of poetry. In arithmetic they mastered fractions, decimals, compound numbers, and the metric system, having treated all these subjects as variations of the rules of numeration, addition, and subtraction. In botany they analyzed flowers, learned the properties of tendrils, the propagation of the orchid,\* the multiplication of cells, studied forest trees, a first book in zoölogy, besides reading several elementary books on natural science, and making drawings of birds, all as if a new world were opening to them, and with delighted and eager apprehension. They drew, under a special teacher, learned to talk simple French with a native teacher, could play a French game, and in German could

\* [Or'kid.] A large family of plants remarkable for the irregularity in the arrangement of the petals. The lady-slipper is perhaps the most familiar example that can be named. For their propagation they are dependent upon the aid of insects, which carry the pollen.

read Grimm's Tales. In all of this, learning seemed to be simply a delight.

For example, says Mrs. Hopkins, in that invaluable little book for mothers and teachers, "How Shall My Child Be Taught?" "One day last spring, to reward those who had braved the storm to come, I took a dry account from a compendium of general history, and attempted to teach in an hour or two the lesson of the Crusades. The children had had but a glimpse of the matter, in connection with their lessons in English history, the previous year. Reading to them in some such way as I have described [that is, interrupted with questions and answers and brief conversations, using the skeleton of the book, and making, as it were, an impromptu translation of the text], writing on the board a schedule of names and dates as they occurred in the reading, in order to make the outline clear before their eyes; tracing the localities and movements on the map; reading verbatim passages from 'The Talisman,' also showing with it the engravings from a rare illustrated edition of Scott, and with pictures and a little of the text from 'Ivanhoe,' I found at the close of the session, that in the glow of the whole theme upon the clear mirror of their minds, they had received a comprehensive as well as a particular knowledge of the subject, a perfectly orderly outline of its facts, a vivid apprehension of its purpose, philosophy, connections, and results, as well as a strong scenic impression of the drama of the whole epoch."

But not only the method of study, but the matter given in the desultory reading of the child is a subject demanding serious consideration. This is no new idea; for, more than two thousand years ago, Plato said, in substance, that we must be scrupulous about the stories our children have; in them there must be nothing derogatory to the dignity of the gods; they must not mislead by false statement; they must not present the characters of the great in an unworthy light; they must inculcate courage and self-control; and they must be written in a simple style.

It will be seen how much depends upon the teacher, and how vital it is that the mind which imparts should be full and strong and replete with overflowing thoughts, and how unfortunate it is if resort to books and statistics and dry repetition itself is found necessary.

We are in the habit of thinking that the teacher of the advanced classes of later years has the higher rank; but when we more fully understand the office of the teacher of these early years, see that a whole generation is clay in her hands, that her work "covers the most impressible period of life, it demands the most earnest enthusiasm, the clearest wisdom, and the most varied experience in one who undertakes it; in particular it requires intense sympathy with children in their tastes, in their outlook and ways of thinking, as well as in the singleness of their moral nature; it requires, moreover, a capacity of child-likeness which is the attribute only of harmonious maturity or of genius. It is the unspeakable gift to become as little children. . . . Sympathy—not indifference, antagonism, or hostility—should be the medium of the teacher's influence. Desire for the pupil's advancement will awaken desire in him for that end, courage arouse courage, determination evoke determination; joy in the teacher's heart will communicate its stimulus and lead to victory; enthusiasm will kindle enthusiasm and create a vital atmosphere in which the child's being expands almost unconsciously. Intelligence should precede memory, imagination should accompany recollection; nature never set a child to learn by rote; those things which must finally be subjected to an act of memory should be approached as a discovery, as the symbol of ideas. Respect for the common-sense of mankind, faith in its formulated experiences, will grow out of an intelligent attention to results of thought and conduct, will be accepted as guides for action."

A famous instructor some years ago who said that he spent his days leading jackasses up Parnassus\* would not be of much use today in this view of his duty and this exemplification of his love for his work.

Another requirement of the teacher in the modern treatment of children is the ability to exalt and increase the strength of the will. "A culture of the will is a necessity of right culture for body, mind, and soul," continues Mrs. Hopkins in the wise and wonderful pages from which extracts have been given here. "It must be remembered that the fundamental law of growth by exercise is as

applicable to the will as to any other power of man or nature. The will must be kept active in the child by leading him to determine and work for himself. If he is driven blindly to the accomplishment of the task set for him, he will never develop the power to set tasks for himself and put himself to work, which is his only chance for real achievement of either power or result. Give motive and stimulus sufficient to arouse the will until it commands the faculties successfully. It is immediate, clear, and decisive action which best defines the mental and moral ideas, executes their purposes, and evolves the will-power. Children should not be advised when they are competent to advise themselves, but thrown upon their own resources for determination of aim and means as far as possible."

The mother of John Wesley would have disagreed with this, for she once declared that the first thing to be done is to conquer the will, and while the improvement of the understanding is a work of time, the subjection of the will is something to be done at once, and the sooner the better. But if Mrs. Wesley were unwise here, she had some regulations in relation to her children that were worthy of remembrance. It had been observed in her family, she wrote, that cowardice and fear of punishment often lead children to lie until the act becomes habitual; she therefore made laws that whoever confessed his fault should not be whipped; that no child should be punished twice for the same fault, or upbraided for it again; that every instance of obedience or self-denial should be praised or rewarded; and that good intentions should be respected. Certainly by these rules, or in spite of them, Mrs. Wesley had a measure of success with her children. There are some things in the old methods, it would seem, as useful and as good as any thing in the new. But on the whole, the old methods treated a child as if he were a piece of mechanism; the new methods treat him as if he were a living, growing, and unfolding soul. The old methods attend upon that which he knows; the new methods upon that which he is, regarding chiefly that most marvelous of all the phenomena of life, the capacity for growth, and seeking to bring about an intellectual and spiritual transubstantiation of the facts of the universe. By this new method, if we had not already a soul, we should develop one.

\*A mountain in Greece sacred to Apollo and the Muses. Hence it is celebrated in mythological lore as an inspiring source of poetry and song.

Perhaps as potent a factor as any other in the new methods of rearing children is the adoption of technical instruction or manual training, in the manner commonly known as *slöjd*.<sup>\*</sup> Experts are still discussing whether we shall leave dead languages and go forward to that which is new, and whether the moods and declensions and analyses of grammar shall deaden and stultify the nervous centers much longer, whether arithmetic shall be simplified and much of it abbreviated and passed over to algebra, whether we shall leave the old wasteful ways, wasteful as regards life, time, and intelligence; but they are beginning to be of one mind as to *slöjd*. No such advance in mentality can be imagined as that god-like one which demands that the child shall not only observe and describe an object, but that he shall create it. The handling of tools, the manufacture of articles, however trifling, begets a habit of mental precision, of concentration, of clarity, of truth, that is precious; it breaks up brain-destroying monotony, gives relief from sedentary occupation, and vitalizes the effect and result of study. The ethical influence, too, of this manual training is immense; the child will have a love of work, will have acquired dexterity, patience, perseverance, practicality, invention, force of will, command of body, will have seen the beauty and virtue and need of order; the self-conceit of the merely glib memory will receive a paralyzing shock in the presence of the clear intellectual vision trained to exactitude and perception of right relations; and that will introduce true democracy which shows vivid intelligence, refined habits, a cultured family line, sharing the stains of the hands of toil.

There are economic views of the benefit of *slöjd*, moreover; it has been said, owing to the tyranny of trades-unions, that an American child can learn a trade only in the penitentiary, yet any finished student in manual training—it being remembered, too, that the intellectual training is coincident—has learned the use of tools so that he needs but a few months to make himself master of any trade he will. But there is a greater economic view of the matter in observation of the effect of the

system on the child's brain, body, and soul.

But when school and lessons and masters are done with, or very nearly so, the result of all that has been done is to be evident in the home. It will then be seen, if knowledge of the eccentricity of mercury's orbit, if the skill to calculate eclipses, and acquaintance with the most ancient or the most modern tongue, has developed faithfulness in the young student's orbit, if the moral and emotional qualities have been as well rounded and perfected as the mental ones, and if an intellectual monster has been produced, instead of a loving and sympathetic being. Surely the answer will be a favorable one, if from the beginning the mother has given her child that full sympathy which creates both return of sympathy and unfettered confidence; has held before it the standards of honor and of truth, has taught it the joy of brotherhood, the love of humanity; and far from being the tyrannical ruler of days and doings, has been the sharer of studies, hopes, fears, joys, and dreams; and if the father has been in himself the fulfillment of his child's ideal of him.

The daughter of that mother, of the mother who deserves her, will not have been trained merely to books, to the pencil, the piano, belles-lettres, but to all the virtues of home as well. She will know the kitchen arts, at least elementarily; she will be able to take the charge of a younger child's wardrobe off the mother's hands, the care of the drawing-room, the arrangement of flowers, of table-decorations; and she will know enough of the arts of the hospital, of bed-making, of bandaging, of the dressing of wounds, not to be half heart-broken at her inability to give relief to the suffering whom she loves. She will remember that we are all like the children of life; she will be a sister to the beggar within her gates; she will be incapable of small deceptions. And the son of that mother will reverence her as the visible expression to him of heavenly power on earth, will have learned from her how to famish his evil passions, to nourish his loftier ones, will have acquired self-control, self-abnegation, the strength of his father, the purity of his sister. And if there is any further beauty to be known than the relations of such a mother and her son, of such a father and his daughter, it is to some other sphere that we must go to find it.

<sup>\*</sup> *Slöjd* (or, as Anglicized, *sloyd*) is the Swedish word for *industry or manufacture*, as nearly as it can be translated into English; we have no exact equivalent. "*Slöjd*-training means manual training."

(The end.)



## STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

### III. (CONTINUED.)

#### THE SUN.

**O**BSERVATIONS made during total solar eclipses first revealed the fact that the sun is surrounded by an enormous vaporous envelope\* which has two well marked subdivisions. Directly upon the photosphere lies a shell of intensely heated gas, principally composed of hydrogen, and of a beautiful scarlet color. This is called the chromosphere (Greek *chroma*, color, *sphaira*, a sphere). It is only about 10,000 miles in thickness, at the extreme. Under ordinary circumstances it is completely masked to our eyes by the intense brilliancy of the photosphere, but when during an eclipse, the opaque globe of the moon, coming exactly between us and the sun, shuts off the light of the photosphere, then the chromosphere may be seen projecting just beyond the edge of the moon. This is evidently a region of great and continual disturbance. The glowing hydrogen heaves and tosses with ceaseless motion. Frequently vast clouds of it rise to an enormous elevation above the solar surface, 50,000 or 60,000 miles, and there remain suspended like the cirrus and cumulus† clouds in the earth's atmosphere. The reader must not infer, however, that these clouds of tremendously hot and glowing hydrogen floating above the sun, are really analogous to our water-vapor clouds. Then again, through the chromosphere, terrific eruptions take place by which glowing masses, not only of hydrogen, but of metallic vapors, are shot up to heights sometimes as great as 300,000 and 400,000 miles! This erupted matter occasionally has been seen to move with a velocity of two or three hundred miles in a second! These

\*The word spelled as in the article is pronounced en'-vel-ope, or may be given a French pronunciation, ong-ve-lôp. When spelled without the final e it is en-vel'op.

†[Sir'rus.] These clouds are light and fleecy and float high in the air. They are thin and extended, looking sometimes like carded wool, sometimes like a brush or broom, and again appearing as fleecy-like patches. Sailors call them the cat's tail.—The cu'mu-lus clouds are composed of large masses looking like snow-capped mountains. They are often piled one above another. They are the day clouds so common in the summer.

eruptions commonly take place in the neighborhood of large sun-spots. The analogy of a volcano naturally occurs to the mind when considering such phenomena, but it must not be pushed too far. Of course the source of these eruptions is not in the chromosphere but in the body of the sun beneath the surface of the photosphere. Great solar outbursts of this kind are frequently accompanied by unusual magnetic disturbances on the earth. Both the elevated, cloud-like portions of the chromosphere, and the eruptive phenomena just described are included under the common name of prominences, and their wondrous red forms projecting beyond the moon's edge during an eclipse, are among the most singular and striking objects that can be imagined. By means of the spectro-scope the prominences can be observed when there is no eclipse.

The second, and outer, part of the sun's great vaporous envelope, is a remarkable halo, seen during a solar eclipse, which is called the corona. Near the sun the corona is very bright, but it gradually fades away until it disappears at a distance varying from 500,000 to 8,000,000 or 9,000,000 miles from the solar surface. The corona is not merely a glow of light surrounding the eclipsed sun, but is a phenomenon exhibiting distinct structural peculiarities. It has a ray-like texture, but the rays are not all straight, some of them having a great curvature. The largest rays and streamers of the corona are generally seen extending out from those regions of the sun on each side of the equator which, as we have pointed out before, are the zones peculiar to sun-spots. Above the sun's polar regions many short and narrow rays are seen, which curve slightly outward in both directions, producing a sort of tufted appearance. There is a considerable difference in the extent and aspect of the corona as seen at the maximum and minimum periods of sun-spots. Some connection evidently exists between the two phenomena. The corona, like the chromosphere, no doubt is principally gaseous\* in

\*According to Webster, pronounced gaz' e-us.

its nature, but Professor Young thinks it may also contain solid or liquid matter in a finely divided condition like dust or fog. It has been thought by some that the corona was composed of meteoric matter circulating around the sun.

#### WHAT THE SUN CONTAINS.

The spectroscope enables us to identify many of the substances that exist in the sun. The reader will please recall what has been said in a preceding chapter about the principles of spectroscopic analysis, and more especially the statement that "when white light is caused to pass through a gaseous substance the gas absorbs precisely those rays which form its own spectrum"; and that "accordingly there appears in the spectrum of light which has thus passed

the nature of the sun it is a fair argument that elements which exist in the solar envelopes also exist in the interior of the solar globe, more especially as we behold eruptions there that plainly cast forth matter from the sun's interior which, slowly settling back again, helps to form those envelopes. There may be many other substances in the interior of the sun which do not thus furnish us with visible proof of their existence. In the following table are included all the substances whose existence in the sun may be regarded as demonstrated:

barium	hydrogen	platinum
calcium	iron	silicon
carbon	magnesium	silver
cobalt	manganese	sodium
copper	nickel	titanium
chromium		vanadium

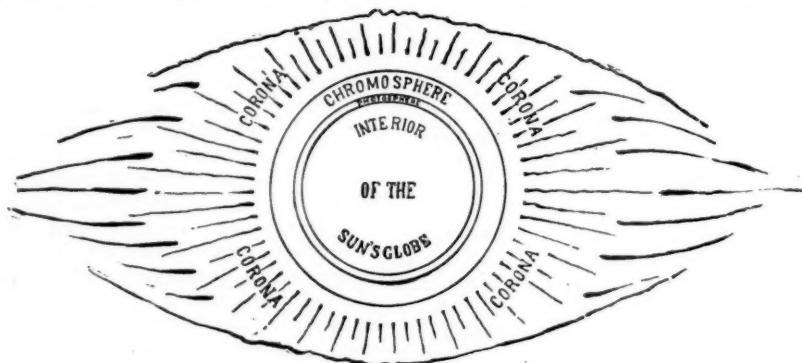


FIG. 1.

through a gas a series of narrow dark lines, and from the position of these lines the nature of the gaseous substance producing them may be inferred." Now in the case of the sun we have this condition realized. From the incandescent globe of the sun, white light is radiated outward in every direction, and is compelled to pass through the gaseous envelopes with which, as we have seen, the sun is surrounded. As the light passes through these envelopes each gas existing there absorbs the peculiar rays that belong to its own spectrum, and thus the spectrum of the solar light is seen crossed by a great number of narrow black lines, from the position of which the investigator is able to infer the nature of the gas producing them. Of course this sort of evidence only informs us of the substances existing in the sun's gaseous surroundings outside the photosphere, but from

Besides these there are eight or ten other elements, including such familiar substances as lead and aluminium\* that metal whose promise to revolutionize many of the useful arts just now attracts the eager interest of the world, which evidently exist in the sun, though the proof of their existence is not perfectly clear. It also may be mentioned for the benefit of those whose attention is most easily excited by the word gold, that that precious element, too, has given indica-

\*[Al'u-min'i-um.] A metal of silver-white color and brilliant luster, about as hard as zinc and very malleable, a good conductor of heat and electricity. "It is estimated that in its various compounds it forms about one-twelfth of the crust of the earth. In consequence of its low specific gravity freedom from tarnish, non-poisonous qualities and ease of working, it is a most valuable metal, and would be extensively used if it were not for the cost of separating it from its combinations." How to overcome this difficulty is the subject of great study at the present time among scientific men.

tions of its presence in the glowing orb of day.

In the chromospheric prominences and the corona, the spectroscope detects the presence of hydrogen in enormous quantities together with two mysterious substances, one peculiar to each of these solar envelopes, which are not known to exist elsewhere, and are utter strangers to terrestrial chemists. The strange element peculiar to the prominences is called helium (from the Greek word *helios*, the sun), and that which is found in the corona has been named coronium. It has been suggested that both of these substances are components of hydrogen, which, according to Mr. Lockyer's opinion, although regarded as an element in our chemistry, may be dissociated, or split up into still more elementary substances, by the tremendous heat of the solar furnace.

From Fig. 1 the reader may obtain a rough idea of the relation of the various parts of the sun to one another. The proportions have been necessarily exaggerated, both the photosphere and the chromosphere, for instance, being represented with a thickness altogether out of their true proportion to the diameter of the globe of the sun. In fact we do not know what the thickness of the photosphere is, since forming, as it does, "a shell of incandescent clouds," we cannot see what lies beneath it, but the phenomena of sun-spots would seem to indicate that it has a thickness of 2,000 or 3,000 miles at least. The thickness of the chromosphere, which is probably two or three times as great as that of the photosphere, does not exceed one-fortieth of the sun's radius, so that if represented in one section in its true proportions it would be a mere line drawn around the circumference of the solar globe.

#### MEASURING THE SUN'S DISTANCE.

There is no problem in astronomy more important and fundamental than that of ascertaining the distance between the earth and the sun. This distance is the great unit of measurement that the astronomer employs; it is the scale by means of which he calculates both the dimensions of the solar system and the distances of the stars. The importance of knowing the sun's distance as accurately as possible has led to the invention of many methods of measuring it. Even in ancient times various attempts were made to learn the distance of the sun, some of which were

highly ingenious and creditable. In fact the Greek philosopher Posidonius, a hundred years or so before Christ, appears to have made, all things considered, an astonishingly good estimate of the sun's distance, which he placed at 502,000,000 stadia,\* or 62,750,000 miles.

In the accompanying table the measures have all been reduced to miles, since it is in that form that modern estimates of the sun's distance are expressed. The reader should bear in mind, however, that the ancient estimates are subject to some uncertainty, on account of different standards of measurements from ours having been employed :

#### ESTIMATES OF THE SUN'S DISTANCE.

Name	Date	Miles
Hipparchus	150 B. C.	5,900,000
Posidonius	100 "	62,750,000
Copernicus	1543 A. D.	4,700,000
Kepler	1628 "	13,500,000
Wendelin	1640 "	58,600,000
Riccioli	1650 "	29,200,000
Cassini	1680 "	86,000,000
Lahire	1687 "	136,000,000
Laplace	1799 "	92,800,000
Encke	1824 "	95,250,000
Recent estimates		92,890,000

It is to be remarked that, with the exception of the estimate attributed to Posidonius, for more than one thousand seven hundred years, from the time of Hipparchus to that of Copernicus, the distance of the sun was supposed to be about five or six millions of miles, less than one-fifteenth of the real distance. Copernicus, the father of the heliocentric system of astronomy, was woefully wrong in his estimate of the sun's distance, although, considering his means of knowledge he cannot be much blamed. Kepler tripled the distance, and yet fell immensely short of the truth. Godefroi Wendelin, a Fleming, who seems to have been an extraordinary genius, made a great stride toward the true distance and in this respect placed himself far in advance of his contemporaries.

\* See Lewis' *Astronomy of the Ancients*, p. 215. The only uncertainty in the above estimate arises from the fact that we do not know exactly how long the stadium used by Posidonius was. It is possible, however, that the various ancient measures of the circumference of the earth, on which the estimate of the sun's distance depended, may all be reconciled with one another and shown to be in striking accord with modern measurements. Consult on this point an article on the "English Mile" by Jacob M. Clark in the *Sidereal Messenger* for April, 1890.—G.P.S.

Laplace, as will be noticed, came extraordinarily close to our modern estimates some ninety years ago.

There are three principal methods of ascertaining the sun's distance, which have been used in modern times. The first of these has a geometrical basis, and depends upon the measurement of the solar parallax (Greek *para*, beside; *allasso*, I change). The solar parallax is the angle which is subtended at the sun by the radius of the earth. In Fig. 2 suppose C to be the center of the

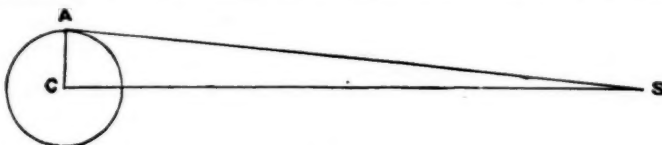


FIG. 2.

earth, A a point on its surface, and S the place of the sun. Then the angle ASC is the solar parallax. It is evident that the size of this angle depends upon the distance of S from C. Any one can see at a glance that if the distance is decreased, the angle will be increased and vice versa. It happens that the distance of the sun is between 23,000 and 24,000 times as great as the radius of the earth, while in Fig. 2, CS is only ten times as great as AC. By imagining CS extended until it is 23,000 times as long as AC, or, in other words, until it is about an eighth of a mile long, the reader can obtain a pretty

one of these transits in 1874 and another in 1882, but the next does not occur until 2004. It would carry us far beyond our limits to explain in detail the manner in which a transit of Venus is utilized by astronomers for ascertaining the sun's parallax; and in fact it would hardly be worth our while to do so, since better methods exist, which will hereafter entirely supersede the use of such transits. Fig. 3 will sufficiently illustrate the principle involved. Let E represent the earth, S the sun, and V Venus. Let A and B be two

widely separated stations on the earth, one north and the other south of the equator. From A, Venus in transit will be seen against the sun's disk at A' and from B it will be seen at B'. Now the angular distance between A' and B' being measured, the actual distance between A and B in a straight line being ascertained, and the ratio of the distances AV and V A' being known,\* we have this proportion  $A V : V A' :: A B : A' B'$ . But AV is in fact less than one-third of V A'. Let us call it just one-third; then A' B' will be three times AB. Call AB 4,000 miles, A' B' becomes 12,000 miles. We know from



FIG. 3.

clear idea of the minuteness of the angle that represents the solar parallax, and of the difficulty that astronomers find in accurately measuring that angle. When the angle or parallax is known it is a simple problem in trigonometry to find the length of AC, or the distance of the sun.

The most celebrated method of obtaining the sun's parallax is by observations of the transits of Venus. This planet, as we have seen, is the next interior to the earth. At certain intervals it comes exactly between the earth and the sun and then is seen crossing the sun's disk as a round black spot. This is called a transit of Venus. There was

observation what proportion of the whole diameter of the sun A' B' is, consequently we can easily calculate the sun's diameter in miles. But if we know that, we know its distance, since the angular diameter of any object is directly proportional to its distance from the eye.

Another method of measuring the sun's distance and a somewhat better one than that of the transits of Venus, is by observa-

\* The actual distance in miles of any of the planets from the sun is a very different thing from their relative distances. The latter is very accurately known, being easily ascertained from the angles which a planet at different points in its orbit makes with the earth and the sun.—G. P. S.



tions on the planet Mars, the principle of which is illustrated by Fig. 4. Suppose P represents Mars and S a star near it. Let a place of observation be chosen near the equator of the earth, and suppose that at sunset on some chosen evening that place is at E. The observer will carefully measure the angular distance of Mars from the star S. The next morning at sunrise, or twelve hours later, the observer will have been carried by the rotation of the earth to M, about 8,000 miles, or the diameter of the earth, distant in a straight line from where he was at sunset. Here again he will measure the distance of Mars from the star, and, as the lines in the cut show, will find that distance increased. The amount by which the place of Mars has been shifted will, clearly, enable him to cal-

One of the ways of applying this principle is by means of observations of the eclipses of Jupiter's satellites. It is possible to predict the times of these eclipses very accurately; but observation has shown that if the predicted times are calculated for the period when the earth and Jupiter are both in a line on one side of the sun (and consequently as near together as they can get) the eclipses fall about 16 minutes and 40 seconds behind the calculated times when the earth and Jupiter are in a line with the sun between them (that is to say when the distance of the earth from Jupiter has increased by the amount of the diameter of the earth's orbit). Roemer, a Danish astronomer more than two hundred years ago, observed this difference and attributed it to the time that light required to



FIG. 4.

culate the angle EPM from which the distance of Mars may be computed, ME being known. Of course in actual observation the effect of the earth's constant motion in its orbit during the interval between the observations, and other similar sources of variations, must be allowed for, but this is easily done.

We come now to the second general method of estimating the sun's distance, which depends upon the effects of gravitation. This principle is applied in various ways, but as they are chiefly mathematical in form, we shall content ourselves here with the remark that, from a long series of observations based upon the interdependence under the law of gravitation of the mass and distance of mutually attracting bodies, astronomers expect eventually to derive the most trustworthy estimates of the sun's distance.

The third general method rests upon our knowledge of the velocity of light. The most careful experiments have shown that this amounts to about 186,300 miles per second. Now manifestly if we can find out how many seconds light requires to come to us from the sun we can tell how far away the sun is.

traverse the extra distance, and it has been proved that he was right. Since light takes about 1,000 seconds to cross the earth's orbit, it must require half of that time, or 500 seconds, to traverse half the diameter of the orbit, which is the earth's distance from the sun. Multiplying 500 seconds by 186,300, the number of miles light travels in one second, we get 93,150,000 miles as the sun's distance, which does not greatly differ from the estimates made by other methods. In fact all the various methods we have described mutually support one another by giving results that vary only by a small fraction of the sun's own diameter.

Those that we have described are some of the simplest examples of the manner in which man, dwelling upon a speck of rock in the midst of the infinite universe, has "dropped his plummet line into space" and successfully sounded some of its immense depths. Further on in our studies we shall see more wonderful instances of the marvelous reach of the human intellect in its strivings after an understanding of the magnitude of the Almighty's material creations.

*End of Required Reading for January.*

## ANTINOUS TO HADRIAN.

DONE AT BAESA, EGYPT, ABOUT 130, A. D.

BY CLIFFORD LANIER.

GREETING, Hadrian, mighty and adored !  
Greeting ! and then farewell. Patiently hear !  
Apollo hath to mine own demon spoke,  
And 'tis his Heavenly message that I pass  
On to Thee. Thou, after I go, shalt say,  
"No man had purer love than this one." I  
For this do yearn my soul and agonize :  
Should any man do wrong that good may come ?  
The high gods know their better from our worse,  
And Romans deem that knowledge god-like, high,  
That points the firm-knit mind, how, when, and where  
To die, that thrones the sovereignty of life,  
Nowhere but in the strong-resolved soul.  
These Christians stagger not at aught *they* hope ;  
I have Apollo's promise : that is sure ;  
And since the God hath sworn by Styx and poured  
Its waters in libation, he'll perform.  
A new Arcadia openeth to mine eyes  
Whereof but one man's heart hath ever dreamed,—  
We have discoursed of him :—'tis Christ alone.  
He came from Heaven and brought upon his wings  
The pollen of its flowers, its honied dew ;  
He came to say that God is love and I'ght ;  
That he who loveth not doth not know God.  
If thou should'st ask me, who, what god is this,  
Saying, "There is no other God, save one,"  
I can but answer, Jove, the Lord of all.  
Thou know'st that we full oft have pondered this,  
And said,—"the Old doth pass before the New :  
Lo ! vanished Pan when Christ the lover came."  
And yet Apollo speaks to me, compels  
Me, pours a sad, sweet chrism on my head,  
And seems to raise to his anointed lips  
The trump of Revelation, saying,—"O Son,  
The Roman world depends from one alone ;  
Hadrian hath it bound by chords of strength,  
But near to rounding is his circled life ;  
Persephone demands him, Earth-complete :  
The willing changeling welcome is to her,  
And voluntary Expiation sweet  
As deepest-hearted brew of lily wine  
That bubbles honied for the bee's delight.  
She pulls the bloom—vicarious sacrifice—  
And sinks enchanted down to realms of Dis.  
Thus when the body dies it is new born :  
The perishing dissolves, and then begins  
The living flame that never shall be quenched.  
Do thou for Hadrian, thy friend, this boon ;  
He knows it not, nor will he till thou 'rt gone ;

Then shall his gratitude, a flame eterne  
 And love of all the Roman world light up  
 A bright new star, whose kindling, flashing beams  
 The very gods, as *flamens majores*,  
 Shall seek to light their sacred torches with ;  
 As thou descendest in the holy stream  
 To-morrow. Lo ! thy star the zenith climbs  
 To wheel with circles of the Heavenly powers.  
 Teach men by this that thou can'st dare to die  
 For him thou lovest, lord of thy brave soul :  
*Thou savest Hadrian, and he the world."*  
 Thus breathes Apollo, and my demon yearns  
 To bloom, effulgent rose and lily star.  
 O Hadrian ! my span I yield to thee.  
 Let not true friendship's purity be stained  
 With aught of impure memory : High Arts  
 Of Painting, Sculpture, Poetry forbid !  
 Forbid it Emperor, Apollo Jove !  
 Let carven stone in forms immortal tell  
 To all the cycles yet to be of men  
 The story of our tragic deathless love !  
 Thou know'st what commerce of the mind we had.  
 Pluto, Persephone, Apollo, ye  
 That guide me through the golden Bybline mists  
 Of sacred Nile beyond the founts of light,  
 Where dwell the primal sources of all life,  
 Ye only may replace my Hadrian !  
 Once more and we had pierced the riddle dim  
 That vexes all the ages : Christ ! How strange  
 That yon despised Jew should come so near  
 To mine eternal laurel with his crown,  
 Whose every point a ruby love-tear shines !  
 He came unto His own ; they knew him not.  
 Antinous hath been a prince of earth :  
 Youth, Beauty, Luxury's soft down and all  
 That riches all that termless power can buy,  
 All joy that from divine Amalthea's horn  
 Of Plenty flows,—Concord, Abundance, Peace :—  
 All exaltation, art, and wisdom give,  
 Like wings, to float the soul to high delight :—  
 All these were mine. I yield them all to love.  
 No man hath greater love than this, my friend.  
 Antinous doth give his mighty all,  
 Life, passion, lust, emotion, body, mind,—  
 That thou, dear Atlas of our Roman world,  
 May live thy span of life and love, plus mine ;  
 That all the juices of thy ripened age  
 Shall bound with vigor of mine apriled youth ;  
 That thy hoar wisdom wedded to my wit,  
 Thy science to my youth's prescience knit,  
 Thy knowledge joined to that youth hopes to know,  
 Thine age to dotage come without defect  
 Of dotage, thy defect perfect become,  
 May render thee, all potent Hadrian,  
 True Demiurge and lord, Rome's demigod,  
 To rule all peoples and her might maintain :  
 Greeting, Hadrian, mighty and adored !  
 Antinous, Hadrian bids farewell !

## BETHANY CHURCH OF PHILADELPHIA.

BY THE REV. J. WILBUR CHAPMAN, D. D.

THE Bethany Presbyterian Church is the child of the Sunday-school. It was organized because the school could not do without it, and the two have grown together until the name is known throughout the world. Thirty-two years ago the work of the Sunday-school was begun under the leadership of Mr. John Wanamaker, then a young man who had but lately confessed Christ, but who was determined to do something for the Master he had vowed to serve. Looking about for a field, he came upon a section of the city most sorely in need of the gospel. He resolved at once to begin a mission school, and here in the second story of a dwelling-house, with two teachers and twenty-seven scholars gathered from the streets, the school was opened. The seats were planks laid on bricks. It was a most primitive beginning of a work which has now grown to large proportions and has accomplished great results. It was not long before the rooms in the Shoemakers' house were too small, and in the early spring days a canvas was procured and a tabernacle erected near by. So great was the success of the work in the summer months that a portion of the lot on which the tent stood was purchased, and the corner-stone of a chapel was laid; this served the rapidly growing mission, until 1865 when a building was erected on the site of the present Sunday-school Hall. It was then thought by the doubtful ones to be too large. "It will never be full," they said. But in a short time it was crowded, and in ten years gave way to the present commodious building with a seating capacity of more than three thousand. It now is packed weekly to the doors.

In 1865 a church was organized. At first the membership was small, but the growth has been rapid. The school is not greater than the church as some have supposed, but stands side by side with it in attendance, in enthusiasm, and in good works. The building stands next to that of the school, and the church property is valued at about \$300,000. The membership of the school is 3,000, and that of the church 1,750. It is probable that counting all the people connected with them

both, the Bethany parish contains not less than from eight to ten thousand persons. Its pastors have been in the following order: the Rev. Samuel T. Lowrie, D. D., the Rev. J. R. Miller, D. D., the Rev. James B. Dunn, D. D., the Rev. Arthur T. Pierson, D. D., and the present pastor, the Rev. J. Wilbur Chapman, D. D.

The influence of the work can never be overestimated; it literally has transformed an entire section of the city; it has put the stamp of Christian beauty and blessing on thousands of families, and filled many homes with happiness, sweetness, and song. Both the church and school have lost their individual mission character, but not their mission spirit, for the people who have been so helped, have themselves become helpers of others, and much good work is going on in the city, under the leadership of Bethany workers. It is believed that the work has proved to be successful, in part, because Mr. Wanamaker and the noble men and women who have been for years associated with him, among them being Mr. James H. Coyle, the associate superintendent of the school, have been members of the Bethany Church; it has been their only church home, and all the strength of their spiritual life has been given to it.

Some one recently said that the organization of this congregation is in some respects the most complete of any he has known. As to that, the writer is not prepared to speak, but if the reaching of all classes in the congregation would constitute a perfect organization, then it is true. Week by week a great throng of people, young and old, is brought in touch with the school or the church, to reach and to train them; and to help them in every way is the aim of the Christian workers. Children too young to enter the public schools are gathered together and given kindergarten instruction. A day nursery is also in contemplation where mothers may leave their little ones if they are obliged to go out to work and cannot leave them at home.

The older boys and girls are trained in the Junior Christian Endeavor Society. The meetings are held Monday afternoons in



separate rooms, a union meeting being held once each month. More than two hundred children gather each week; they are instructed in the Bible doctrines, urged to church attendance, and more than half of them are regularly in the sanctuary on Sunday morning. Various missionary bands are in existence and are most successful in stimulating the interest of young and old in the work not only at home but abroad. Some are educating children, some are doing their work among the unfortunate people near the church, some work in the hospitals, some buy flowers for the sick, and all do something, for that is the spirit of Bethany since the beginning.

The Young People's Society of Christian Endeavor is repeating here what it has done elsewhere. One of the largest societies in the state meets in our lecture room every Monday night. Its committees are the same as in other societies, and it is only necessary to say that the work done is in every way worthy of the United Society and its founder.

In addition to this the young ladies are banded together in a circle of the King's Daughters and in an Aid Society; they meet every other week. Their work is to help the needy wherever they may be found, and that is all about us. They make clothes of all kinds for the weary mothers who cannot find time to sew for their little ones. They almost entirely support the dispensary in the Sunday-school Hall. They do every thing that earnest, consecrated young women can do, and while most of them are working during the day, their treasury is always full, and even beyond their means they give.

Not the least good thing to tell concerning the organization of this church is the account of the young men banded together for work. The name of the society is "The Brotherhood of Andrew and Philip." It is similar to the St. Andrew's Brotherhood of the Episcopal Church, and is just coming into the Presbyterian Church. Its rules are two, viz., the rule of prayer, and the rule of service; its object is the spread of Christ's Kingdom among young men. The members are pledged to pray every day for this, and to make an honest effort to bring at least one young man during the week under the influence of the gospel. The young men of Bethany do every thing in their power to be faithful to their pledge. They have opened a reading room and gymnasium where all young

men are invited to come. A committee is always present to receive them. They provide themselves with invitations to all the services of the church, and give them out wherever it is possible. They scatter through the church during the service, both that they may welcome the stranger, and that they may help the one who may seem to be impressed; they go with him to the after meeting, and bring him to the attention of the pastor. They are the pastor's most efficient helpers, and their number is constantly on the increase.

With so large a church membership it is impossible for one man as the pastor to visit very frequently his people, and yet in order to the best kind of life and interest in the church it is necessary that they should be visited and that the pastor and his assistants should know personally their needs. To meet this a new society is being formed; it is based on the sending out of the Seventy in the 10th Chapter of the Gospel of Luke, and the fact that they went out two by two is the idea that guides the members in their work. The name is to be "The Society of Seventy." They are to be the picked people in the church and the number limited to seventy; forty of the number will be women and thirty will be men; they will visit by twos, the men principally at night. The roll is divided into thirty-five parts; the work will be light, and reports will be made to the pastor or his assistant, once each month, or earlier if the case demanding attention is urgent. In this way with the largest of churches one can keep in touch with every member of his flock. The society is just now formed and the members stand ready for work. We are already assured of the success of the movement from the fact that in Mr. Wanamaker's class a plan almost the same in kind has been for years in working operation. This class numbers more than six hundred, and yet its teacher, who in addition to being the Postmaster-General of the United States is at the head of one of the largest business enterprises in the country, is thoroughly posted concerning them all. He knows if they are sick, if they are in trouble, if they are in need of any help, spiritual or temporal, and it is all accomplished in this way. They call themselves the "Men and Women's Guild." The plan of their organization in brief is as follows: Each ten members shall constitute a club or band, and shall have as its captain or leader, a head

to be known as the titheman. They shall sit together, in seats specified by the teacher. Each nine clubs ( $9 \times 11 = 99$  persons) shall have a governor or centurion. The centurions and tithemen and the membership of each of the bands shall be appointed by the teacher. Each corps of one hundred shall have a name, and each company of ten shall have its own name. These tithemen and centurions meet the teacher each week for a little while, when reports are made to him, concerning all the members of the class, and he is able in a very few moments to direct just what shall be done in every case. After years of trial it can be commended to all as a workable plan.

The church is also doing all it can for those needing help both in and outside its membership. A Beneficial Society is in working operation. All men passing the physician's examination are admitted as members; the admission fee is one dollar; the monthly dues are fifty cents; the benefits in case of sickness are five dollars per week, and in case of death an assessment is made on all the members, which amount is paid to the family or friends of the deceased. At the close of the year all the money remaining in the treasury is divided equally among the members, making the annual expense to the members very small and the help at times a great blessing.

A most excellent dispensary is open every day in the building, and a first-class corps of physicians is in attendance. The number of cases treated free will average more than five hundred each month. We are able in this way not only to give medical help to the needy, but also in many cases to reach and help them spiritually. The church office is open regularly, and the pastor or his assistants always can be easily reached by the people. The pastor is always at home one entire day in the week this is the people's day, and very many of them take advantage of the fact to present to him their needs or their desires.

With regard to the services of the church every night in the week is occupied, and not infrequently three or four meetings are being held in different parts of the buildings. There are no rest days; all the time is occupied. In connection with the church and about six blocks away, a most encouraging mission work is carried on by the young people; they work among the poorer classes, and their labors are blessed in the salvation of many souls. Their sessions are held Sun-

day morning and evening, and a prayer-meeting on Tuesday evenings; cottage meetings are held at other times in the places where they may do the most good. Wednesday is the busiest day of the week; the women meet, in a Dorcas Society, at two o'clock; their needles are busy for an hour and a half, making the garments which are sent to the destitute, sometimes in our own congregation, and very often to the people outside of both our church and our city. These women feel that the need wherever it may be, is the call. They also make an effort here to become acquainted with any new members in the church or strangers of the congregation. Their work in both respects is attended with a blessing. At half-past three o'clock their prayer-meeting is held. The weekly prayer-meeting is held in the evening with an attendance of about seven hundred persons.

But of all the days, naturally Sunday is the greatest. The buildings are used from early morning until late at night. The first session is a meeting for men only, at half-past nine o'clock, led by the pastor. It is the weekly meeting of the Brotherhood of Andrew and Philip, but all men are invited; it is both an experience meeting and a prayer-meeting. The room where the meetings are held is always crowded. At the same hour a meeting for women is held; such meetings cannot but help the services of the day.

Fifteen minutes before the morning service, the elders meet for conference and prayer, and the pastor of Bethany Church always enters the pulpit with the consciousness that before, and during, and after the sermon, he is being remembered in the prayers of men whose consistent lives give them the right to claim power with God. It would be strange, if under such conditions, a good work were not accomplished. The service is always well attended. We open with the Doxology, then the anthem by the choir follows, led by Professor John R. Sweeney. The Scripture lesson is read responsively by the pastor and people. The congregational singing is of the very best. The whole service never lasts more than an hour and a quarter. No notices are read from the pulpit, they are printed the day before, together with the meetings for the week, and given to the people as they enter the sanctuary. A large number of strangers is always in attendance,

not infrequently we find them from all parts of the world.

The session of the school is at half-past two o'clock; at that time the doors are closed until after the opening exercises are completed,—not even the pastor could enter if he were late. It is an inspiration to face three thousand scholars. They are not only children but adults. The Superintendent is a model Sunday-school worker, a great leader of men, and has the large school perfectly under his control. His Bible class, to which reference has been made, meets in the church at three o'clock. Here, week after week, he meets five or six hundred scholars, ranging in age from twenty-five to eighty years. Following the school exercises a twenty-minute teachers' prayer-meeting is held. At this time also the greetings of any visiting friends are received; this has always been one of the most tender meetings of the day.

The evening service in the church is the time of harvest, it is the time when all the desire is to lead men to decide for Christ.

At half-past seven an informal meeting is held for such persons as desire to present to the pastor any friend's name in whose salvation they may be interested; it is also a time for earnest prayer. The evening meeting opens in the church with a half hour song service, and is crowded to the doors; the rest of the evening is an evangelistic meeting; the sermon, the songs, the prayers, are all along this line, and then at the close the net is drawn, always with good results. When the benediction is pronounced, the last service of the day, an after-meeting is held, generally in the lecture room, when in the plainest possible way the plan of salvation is presented; this is always attended with the best results, and souls are constantly being saved. The persons interested are followed up during the week, and in the large majority of cases they are led into the church, either our own or the church for which they have a preference. This, in brief, is the account of the church which has been called the most successful evangelistic effort of our times.

## HOW THE PEOPLE ARE COUNTED.

BY H. C. ADAMS, PH. D.

**I**N a pure democracy the people decide for themselves by what laws they shall be governed. This they do in a town meeting, where every man of proper age, who lives in the town, is at liberty to speak and vote on all questions that come up for decision. In such a case the people are the government and the government is called a pure Democracy. A government of this sort answers very well until the people become so numerous as to render free debate impossible, when it is necessary for sets or groups of people to elect some one of their number to represent them. In this case the town meeting comes to be a Legislative Assembly; the persons who are members of it are called Representatives, and the government has changed from a pure Democracy to a Republic. Such a government is the United States.

When a people desires to establish a republican form of government, one of the first things to be determined is the quota of representation; that is to say the number of citizens that shall be represented by each mem-

ber of the Legislative Assembly. The chief consideration in determining this ratio is convenience of the legislative body. It must not be so large that deliberation and discussion are rendered impossible, nor yet so small that an unnecessary amount of work is imposed on each member.

The House of Representatives, which is the popular legislative body for the United States, met for the first time in 1789. It was composed of sixty-five members; the idea being that there should be one representative for every thirty thousand inhabitants. It was not, however, positively known how many people there were in the United States, and in order to determine more accurately the proper representation and to apportion this representation more justly to various sections of the country, it was thought wise to provide for the enumeration of the people. This enumeration took place in the year 1790 and is called the First Census of the United States. Since this time a census has been taken regularly once in every ten years, and from the

table which follows may be learned the population as determined by each census, the number of members making up the House of Representatives apportioned on the basis of the census taken, and the ratio of representation—or as has been explained above—the number of citizens represented by each member of the House.

TABLE SHOWING POPULATION AND RATIO OF REPRESENTATION FOR TEN DECADES.

No. of Census	Year of Census	Population as determined by Census	Ratio of Representation	No. of Representatives *
First	1790	3,929,214	33,000	105
Second	1800	5,308,483	33,000	141
Third	1810	7,239,881	35,000	181
Fourth	1820	9,633,822	40,000	213
Fifth	1830	12,866,020	47,700	240
Sixth	1840	17,069,453	70,680	223
Seventh	1850	23,191,876	93,423	237
Eighth	1860	31,443,321	127,381	243
Ninth	1870	38,558,371	131,425	293
Tenth	1880	50,155,783	151,912	325

From what has been said it will be observed that the year 1890 calls for a new enumeration of the people. This enumeration has taken place and is known as the Eleventh Census of the United States. Since 1880 the population of the country has increased about 12,500,000, giving a total population of 62,500,000. Now it is by no means an easy task to count rapidly and accurately so large a number of people, scattered as they are in this country over a broad territory and living as they do under such various conditions; and it may perhaps interest the readers of *THE CHAUTAUQUAN* to learn how the Census Office goes to work to make this count.

The work of taking a census falls naturally into two parts: the first is that of enumeration proper, which is done by agents in the field; the second is that of compilation, which is done by clerks at the central office at Washington.

#### ENUMERATION.

Before describing how the work of enumeration is accomplished, an additional word is necessary respecting the difficulties of making an accurate count. People are not like trees or houses that remain always in the same place, but move from city to city and

\* The first Congress on the basis of a new apportionment meets in the third year of each decade.

on this account an enumeration extending over any considerable length of time would be necessarily inaccurate. In Germany where the police of the country may be used as enumerators, the count over the entire country is made between sunrise and sunset on the same day. In the United States, however, where the Federal Government has no control over the police, and indeed where there is not a sufficient number of police to do the work, such a method of insuring accuracy is impossible. But the necessity of a rapid count is none the less recognized, and the law provides that in cities the count shall be made between the first and the tenth, and in country districts between the first and fifteenth of June. The problem, therefore, which the Superintendent of the Census has to solve is on its face a very simple one. He must divide the country into districts small enough, and appoint a sufficient number of enumerators so that the count may be completed within the time prescribed.

The law providing for the Eleventh Census empowered the Superintendent to create one hundred and seventy-five districts, and to select a Supervisor for each district, who receives appointment from the President. These Supervisors in turn were empowered to appoint enumerators, whose duty it was to make a personal visit at all houses in the sub-district assigned them and to obtain answers to certain questions that had been prepared. In order to complete the work of enumeration within the given time it was found necessary to create forty-two thousand, two hundred and thirty-nine enumerator's districts, which number may be accepted approximately as the number of regular enumerators actually employed. In addition to these regular enumerators there were appointed eighteen hundred and twenty-three Special Enumerators, who were intrusted with the duty of investigating schools, universities, asylums, jails, and all institutions not properly regarded as families. It thus appears that the task of counting the people required the service of over forty-four thousand men.

The work of the enumerators, however, was by no means so easy a task as the simple counting of the people. In addition to the population schedules, of which I shall speak in a moment, they were obliged to obtain answers upon four other schedules. One of these had to do with agriculture, and asked



questions of farmers respecting the amount and kind of produce raised; another was called the Veteran's Schedule and asked certain questions respecting surviving soldiers and sailors and the widows of soldiers and sailors deceased; another schedule called for information respecting deaths and causes of deaths during the census year; while a fourth, known as the General Schedule of Manufactures, contained questions regarding small manufacturing industries in the country districts. The population schedule proper contained twenty-five questions to be asked respecting each and every person in the United States. Thus in addition to the full name, the enumerator was required to learn the color, sex, age, civil condition, place of birth, occupation, number of months unemployed during the year, number of months in attendance at school, ability to read and write, and a few other facts of the same sort.

Doubtless the thought has suggested itself that there is great danger of duplication or omission of names. To guard against errors of this sort the enumerators were required to count every person at his place of residence. Thus a clerk in a store or a mechanic in a shop would be counted at his home and not in the store or shop. This is what is meant when it is said that the count of the people is taken by families. Some idea of the amount of work entailed by such an enumeration as I have described may be obtained from the following table, furnished by Mr. Hunt, Special Agent in charge of the Population Division of the Eleventh Census. It is his original estimate of the number, weight, and bulk of the schedules to be sent to the enumerators.

SUMMARY OF ENUMERATION SCHEDULES

Description of Schedules	Number of Schedules	Weight (Tons)	Bulk (Cu. ft.)
Population . . .	20,000,000	208½	20,000
Agriculture . . .	300,000	16½	1,500
Veterans . . . .	200,000	4½	500
Mortality and Supplemental . . . .	1,100,000	20½	2,000
Manufactures . .	2,000,000	55¼	5,000
Total . . . .	23,600,000	305¼	29,000

It is difficult to appreciate such figures as these, but perhaps something of a realization of the enormous bulk of these schedules may be gained if it is said that it would have required an average freight train to ship them,

had they all been sent from Washington at once. Within a month of the time of shipment these schedules found their way back to the central office, properly filled out by the enumerators and ready for compilation.

## COMPILATION.

As stated above, the population of the United States as determined by the Eleventh Census is 62,480,540. This figure was arrived at by what is technically known as "Compilation of Schedules"; that is to say, by a process of classifying and summarizing the information the schedules contain. To understand how this is done, the reader must remember that the basis of the count is the family, by which is meant a number of persons living in any one house. Thus a boarding house would be returned as a family. In the left hand corner of every schedule properly filled out, was placed the number in the family for which report was made, and it was by summarizing these figures that the total of the population was arrived at. It may seem an easy thing to set these figures on paper and add them up, but besides the fact that in the hands of untrained clerks the method exposes the count to many errors, it would be a most tedious and lengthy task. As a matter of fact the Census Office called to its assistance the aid of electricity.

The Hollerith Electrical Tabulator which it employed, is an ingenious device for the quick registry of facts. It is capable of making combinations and classifications without number, but in the count we are now describing, only the most simple of its possible combinations was called into use. The principle on which this machine works may be easily understood by any one who has seen a conductor in a horse-car register the number of his passengers. It will be remembered that in one end of the car there is a large dial similar to that of a clock. On the dial there is a hand and when a passenger enters the car the conductor by pulling a rope moves this hand one point and in this manner registers the passenger. The electric tabulator is nothing more than a case of thirty-six dials, the hands of which are made to move by the application of an electric current. As arranged for the census count, each dial registered for a family of certain size, and the set of dials indicated at the close of the count the total number of families in the country classified according to size. It will of course

be at once recognized, that, if it is known how many families there are in the United States containing two, three, four, five, six, and so on up to the family of greatest size, it is a very simple thing to compute the total of the population.

In the building where the count was made there were four rows of the machines above referred to, and about twenty in each row. The room looked much like a school-room. At each machine sat a clerk, the day force being composed almost entirely of women. At the left hand of each clerk lay a pile of schedules on which had been entered the number, indicating the size of the family to be registered, for it must not be forgotten that each schedule stood for a family. At the right of the clerk, was a set of keys much like those used in working telegraph instruments, and on the top of each key a number. Suppose now that the top schedule is for a family containing five persons, the clerk touches the key marked five and is so doing connects the electric current with the dial.

The reader is now familiar with the technical method adopted for counting the people. This method is by far the most rapid that has ever been employed in this country and is probably more rapid than any method heretofore used in any country. Thus by the use of about seventy machines, it was found possible to declare the population of the United States in six weeks after the enumeration was completed. The work done, however, was equivalent to the counting of 125,000,000 persons, since it was deemed necessary, in order to insure accuracy, that every schedule should be counted twice. It was of course natural that the rapidity at which the count proceeded, should increase as the clerks familiarized themselves with the use of the machines. The record of the most efficient day's work shows the registration of 1,342,318 families, or about 6,711,590 persons. To bring this amount of work within the compass of the mind, so as adequately to appreciate what it means, requires the graphic language of the gentleman who invented the

Electric Tabulator with which it was done. He says :

This means that the clerks handled about fifteen tons of population schedules. They actually turned over, sheet by sheet, this mass of paper, scrutinizing each schedule, often correcting the errors of the enumerators, and recording the data on the machines, besides making numerous transfers to result slips and attending to many other details of the work. An engineer might indeed stop to calculate the number of horse-power of physical energy developed by this clerical force. Or if one cannot appreciate what this means, let me ask him to consider a stack of schedules of thin paper higher than the Washington Monument, and imagine the work required in turning over such a pile of schedules, page by page, and recording the number of persons reported on each schedule. This is what was done in one day by the population division of the Census Office.

The Superintendent of the Census, in speaking of the rapidity of this method of computation said :

Estimating the population of the civilized world at 650,000,000, we would count it in 100 days ; while the bright young women and sturdy young men of our Population Division could run through the entire population of the earth, which, including Asiatics and savages, is estimated at 1,300,000,000 in less than 200 days.

It may be interesting to note in closing, that women seemed to be better adapted to the nimble work of managing these machines than men.

The average number counted by the women clerks was 9,590 families or 47,950 persons, and by men clerks 6,587 families or 32,935 persons. Thus it will be seen that the women averaged nearly one-half more than the men. It is also worth noting that of the forty-three who counted more than 10,000, thirty-eight were women and only five men.

Taken all in all, it may be said that the task of taking a census is full of interest to a mind that appreciates system and organization.

## ANDREW JACKSON.

BY THE HON. THEODORE ROOSEVELT

Of the Civil Service Commission.

ANDREW JACKSON, one of the men whose good fortune it has been to leave an indelible mark on American history, was born on March 15, 1767, almost on the dividing line separating the western portions of what were then the English colonies of North and South Carolina. Like so many of the men who played a leading part in settling and raising to power the West and Southwest, he belonged to that stern and virile race, the Presbyterian Irish. During the middle decades of the eighteenth century the most important of the swarms of immigrants who came to America were these so-called Scotch-Irish. At that time they were more bitterly hostile to England than the Celtic-Irish themselves, and they and their sons and grandsons were enthusiastic supporters of the Patriot party during our Revolution.

Jackson himself was too young to take any part in the revolution as a soldier; but his kin-people and their friends fought and suffered for the American cause, and young Andrew helped them as well as a resolute, hardy boy might. The fortunes of the war in the Southern States were very various, and during one period of disaster the Royal troops over-ran the county where Jackson's family lived and treated the inhabitants with much brutality, as was too often the custom among both Whigs and Tories in those days though neither side ever began to behave with such brutality as did the English and Irish in Ireland, in 1798, or the French and other nations of Continental Europe at the same time. The Jacksons themselves were among those who were thus ill-treated. Young Andrew was struck by a British officer, with a sword, for refusing to pull off his boots, when made captive with other American militia after an unsuccessful fight. The sword scarred both his head and the hand with which he sought to ward the blow, and Jackson, as implacable in enmity as he was persistent in friendship, never forgot nor forgave the injury, and never cherished any save feelings of hostility toward the na-

tion of the officer who inflicted it. After being thus captured he was for some time imprisoned, and was not released until famine and fever had brought him almost to death's door.

After the close of the war he resided for some years in western North Carolina. He grew up a tall, spare young man, of fiery, resolute temper and high animal spirits, fond of all athletic sports and of horse-racing and cock-fighting and games of chance. His physical prowess and hot courage rendered him a most redoubtable foe, and there were few bullies of the neighborhood who did not shun an encounter with him. His early mental training was received at an "old-field" school; afterward he went to a log "academy" of somewhat more pretentious character. As he approached years of maturity he studied, and began the practice of, law.

When twenty-one years old he made up his mind to better his fortune by removing to what was then the far West, and accordingly he journeyed through the wilderness to Nashville, Tennessee. Nashville was at that time a straggling village of rude log huts planted down in the midst of the beautiful forest country of middle Tennessee. It had scarcely grown beyond the stockade stage, and was even yet at times in mortal dread of Indian attack. Small bodies of savages harrassed the outskirts, killing stragglers and driving off horses, and also infested the trails which led from the town southward to Natches, northward to Kentucky, or eastward to the older settled country along the head waters of the Clinch and Holston.

Jackson had precisely the qualities fitted to render him a man of mark in this turbulent backwoods community. The Indian fighters, game hunters, and frontier farmers who made up the population had many faults and shortcomings; but they were, after all, essentially a manly race, and they respected the young lawyer both for his indomitable courage and physical prowess, and for the resolute determination with which he stood

by his friends and upheld the cause of order—as order was understood in that place and at that time. When Tennessee was made a state, in 1796, Jackson was elected as its first Congressman, and shortly afterward as one of its senators. He took little part in the proceedings while a member of the national legislature. In the backwoods, love of freedom tended to confound itself with lawlessness, and the Federalist party had comparatively few supporters. Jackson himself was a radical Democrat in his feelings at this time, and he carried his party spirit so far as to refuse to take part in any measure designed to recognize the wisdom and beneficence of Washington's administration. In after years it is not likely that even Jackson, little prone though he was to feel regret for any thing he had done, cared to remember his attitude of sullen hostility to the founder of the Federal Government.

In 1798 Jackson returned to live in Tennessee, being made a Judge of the Supreme Court of the State. He had already become a man of so much prominence as to be thrown into hostile collision with Governor Sevier, the famous Indian fighter and backwoods warrior, who was then easily first in the affections of the Tennesseans. Duels and street fights were at that time the recognized methods whereby gentlemen expressed their discontent with one another, and Sevier and Jackson indulged in several abortive scuffles; but as a matter of fact, each had such a reputation as a fighter that the other was a little bit cautious in pushing him to extremities, and their difficulties were finally patched up. This was not always the result in Jackson's duels however, notably in one which he fought with a man named Dickenson. Dickenson was a crack shot and got the first fire, wounding Jackson severely in the body. The latter however made no sign of having been hit, and, firing back with the utmost steadiness, inflicted a mortal wound on his foe.

When Jackson was but twenty-four years old he married Mrs. Rachael Robards, the daughter of one of the old Nashville pioneers, Donaldson. Mrs. Robards' husband was living at the time, and being of a very jealous nature and having had many quarrels with his wife, was striving to obtain a divorce. Both Jackson and Mrs. Robards thought the divorce had been obtained, and it was not until they had been married for some time that they learned that such was not the case;

and as a matter of fact it was not granted for two years afterward. Jackson was devoted to the wife whom he married under these rather inauspicious circumstances, and to the day of her death treated her with the most loving and tender kindness and respect. The peculiar circumstances of their marriage made him extremely sensitive to the least reflection upon it. It was the one subject to which no man dared allude, save with all possible respect, in his presence, or at any time when there was a chance of the allusion being brought to his ears.

During the first decade of the present century he tilled a plantation and kept a small store for a living, having taken up his home at the Hermitage, outside of Nashville, his house being then merely a large log cabin two stories high with a piazza and a huge, roaring fire-place. He remained, however, one of the leading spirits of Tennessee, and the war of 1812 brought him at once into national prominence.

He went heartily into the war from the first; was commissioned as a General, and took the field with a column of raw militia. The first campaign however, resulted in nothing. The insubordination and fickleness of the militia and the intrigues of rivals rendered all Jackson's efforts abortive. In 1813 he was back at Nashville, and together with two of his friends got involved in a by no means creditable affray with the Bentons, during the course of which he was severely wounded; but in the fall of that year the opportunity for distinction came, in the Creek war.

When the Creeks rose and opened the war with the terrible massacre at Fort Mimms, all Tennessee was at once thrown into a ferment of excitement. Troops were speedily raised for a campaign into the country of the hostile Indians, the Red Sticks, as they were styled. The column which Jackson commanded, after suffering some vicissitudes of fortune, finally won the decisive battle of the Horse-shoe Bend, in which the defeated Creeks, after a desperate resistance, were butchered almost to a man. Immediately afterward, the hostile chief, Weathersford, galloped into Jackson's camp entirely alone and surrendered himself.

Jackson's name was now well known at Washington, and to him was allotted the defense of the Gulf Coast. With an army composed mainly of Tennesseans he marched southward to the Gulf, drove the Spaniards



from Pensacola and took his post at New Orleans, which was at that moment menaced by the attack of the most formidable British force sent to America during the war. During the next few days Jackson showed military talent of a very high order. With his raw troops he threw himself furiously on the British vanguard in a night attack, and handled it so roughly as to bring the whole forward movement of the enemy to a standstill until he had time to make preparations for a defense. When the British again advanced they found the American lines covered by strong earthworks, mounting a number of heavy guns and manned by the best marksmen of the Tennessee backwoods. They first attempted to batter down the earthworks with artillery, and were fairly beaten by the superior dexterity of the American gunners. Then, on January, 8, 1815, they attempted to carry the lines by assault and were repulsed with terrible slaughter, their commander in chief himself being among the slain. A few days afterward they disembarked, and almost at the same time the news of peace was brought.

Jackson's success was achieved against the best troops of all Europe, while his own soldiers were militia or raw regulars whom he himself had trained. He was almost the only commander who ever succeeded in making the backwoodsmen amenable to discipline, but they loved and admired him extremely, and feared him not a little—a fear by no means without foundation, as he, and he alone among backwoods commanders, summarily punished in various ways, even by death, those of his men who were guilty of any flagrant disobedience of orders or breach of discipline.

The battle of New Orleans at once made Jackson one of the heroes of the country. His military service was even yet not at an end, for in 1818 the Seminole war broke out and he was sent against these refractory Indians. After a few months of wearisome campaign he reduced them to order for the time being, and incidentally, with a characteristic contempt for the niceties of international law, captured one or two Spanish forts which he deemed to be on American territory, and hung off-hand a couple of Englishmen whom he found among the Spaniards, and whom he decided were spies.

At this time the political leadership of the country still remained in the hands of the

men who had helped at the foundation of the government. Virginia, and after her Massachusetts, were the two leading states. But there was a great feeling of unrest growing up in the country at large, and the rising tide of Democracy had long been chafing at the restraints imposed upon it by the old school politicians of the stamp of Madison, Monroe, Gallatin, and Adams. This rampant Democracy eagerly pitched upon Andrew Jackson as its fit champion and representative. The year 1824 saw the complete break up of the Jeffersonian Democracy, which had taken office in 1801. The presidency was scrambled for by four candidates, one of whom was Jackson. The friends of Adams, of Massachusetts, and the friends of Clay, of Kentucky, united, however, and elected the former, who put Clay into his Cabinet as Secretary of State. Jackson furiously denounced this as a corrupt bargain, with, so far as appears, little or no justification. He had been reluctant at first to be drawn into political contests, but once in, the joy of battle overcame him, and his desire to succeed and to humble his foes took strong hold upon him. His followers began to call themselves first Jackson men and then Democrats, while the supporters of Adams and Clay became known as Whigs. In 1828 the fight was between Jackson and Adams, and the defeat of the latter was complete, Jackson carrying the entire West, almost all the South, and most of the Middle States. In 1832 he was re-elected over Clay.

As President, Jackson did much good and much evil. He was wholly incapable of distinguishing between a public and a private foe. To him an enemy of his own was of necessity an enemy of the nation, and he followed both with inveterate hostility. He wrought the nation permanent harm by introducing the most virulent form of the "spoils" system of politics into national affairs, turning out his political opponents wholesale and supplying their places with men whose only virtue was their partisanship. As a natural result, the public service deteriorated largely in efficiency, and embezzlement and fraud in connection with the public moneys became more frequent than ever before or since. He also became involved in a savage war with the United States Bank, a war in which he was ultimately successful. He had much justice on his side in this contest, and the destruction of the bank was by

no means altogether to be regretted; but he created a worse evil than he destroyed when he undertook to meddle with the finances and help out divers wild-cat State Banks. The tremendous commercial panic in 1837 was due in part to his wild financial policy, although there were other causes as potent in producing it. However, there was one point where Jackson did so well that a lover of the nation must needs forgive him much for its sake. At this time South Carolina had entered on a career of nullification and incipient secession. Jackson had many faults, but he was devotedly attached to the Union, and he had no thought of fear when it came to defending his country. By his resolute and defiant bearing and his fervent

championship of the Federal Government he over-awed the Disunionist party and staved off for thirty years the attempt at secession.

After leaving the presidency, in 1837, he retired to the Hermitage, where he lived peacefully and happily until 1845, dying on June 8th of that year. With the exception of Washington and Lincoln, no man has left a deeper mark on American history; and though there is much in his career to condemn, yet all true lovers of America can unite in paying hearty respect to the memory of a man who was emphatically a true American, who served his country valiantly on the field of battle against a foreign foe, and who upheld with the most staunch devotion the cause of the great Federal Union.

## HOW TO SUCCEED IN BUSINESS.

BY S. S. PACKARD.

ONE must live his own life, have his own experiences, and achieve his own destiny; and except in a very small way and under peculiar conditions and surroundings we are not apt to be drawn out of our course by the experiences or the advice of others. The little girl who was advised by her mother not to follow her example in a particular instance, because she—the mother—"had seen the folly of it," and replied that she—the daughter—also wished to see the folly of it, aptly voiced the tendency of the young and inexperienced—a tendency which is well-nigh irresistible, and which is not wholly to be deprecated. When Dives, from out the tortures of perdition, desired that Lazarus should besent to his brethren to warn them; "that they come not to this place of torment," he was answered that as they had despised the law and the prophets, neither would they repent, though one rose from the dead. We are given this lesson not to under-rate the value of experience and advice in shaping the lives of men, but rather to enforce its potency as well as its necessity before habits are formed and the tendencies of life are set in deep channels. This thought it is that impels fathers to direct and control their children, that turns the hearts of preachers and teachers to the young, and that has impelled the editor of *THE CHAUTAUQUAN* to lay before his younger readers such lessons from the experiences

of others as may arrest attention, induce reflection, and possibly lead to action.

It would be an easy matter for me to fill the limits of this paper with solemn advice and to enforce with unanswerable arguments lessons of honesty, industry, economy, intelligence, and all the known active virtues, but I doubt if any real good would come of it, or even if the class of readers whom I am desirous to reach would take the trouble to follow me to the end. It also would be easy for me to draw valuable lessons from the lives of eminent men, who, by the practice of the virtues I desire to enforce, have attained to their proud distinction; but I will not yield to this temptation, but rather speak of what has come under my own observation, and try thus to leave upon the minds of my readers the lessons that I have learned myself, and that constitute the background of all that I might otherwise say in the form of advice or rules of action.

During the first years of my professional life in New York, there came to me from rural Vermont a young man of eighteen who desired first to fit himself for business, and next to find a place where he could earn his living and eventually secure a foothold in the great city. At the end of the first fortnight he had a severe attack of homesickness, and besought me with tears in his eyes, to let him go and see his mother. I sympathized with him

most feelingly, and promised if he would wait another fortnight, to promote his home-going should he then desire it. At the end of this probation, his courage had returned and he decided to remain. He finished his prescribed course of study, and then asked me to procure him a place. I promised to do so within a week if he would follow my directions. To this he readily assented.

"Then," said I, "to-morrow morning, put on your best clothes, see that they are neatly brushed, that your linen is faultless, your boots black, your hands clean, and your finger-nails properly trimmed; decide in your own mind, the kind of business you desire to grow up in; get a list of the best houses in this line, and begin your work. Go to the best house first, walk directly to the office, and ask for the proprietor. If he is not in, or is busy and cannot see you, say that you may call again, and politely leave. Make a memorandum of the call and its results, and go to the next place on your list.

"If you can gain access to the proprietor and are permitted to state your case, come to the point at once. Say that you are from Vermont, that you have been in the city for the past few months trying to learn some things that may enable you to be helpful in a business house, and that you desire an opportunity to try your unpracticed qualifications. If you are so fortunate as to gain the man's confidence so that he is willing to try you, be glad and ask him to set you to work. If he has no place for you, he will say so, courteously, and you will bid him good morning and retire. Before you go to the next place, stop for a moment and consider, first that you have made no failure in not securing a place that did not exist, and even if you have, the next man will know nothing about it; so that it will affect, in no sense, your future chances. Enter the house with as much zest and courage as you would if sure of a favorable response; adopt the same course as before, and if unsuccessful, remember that you and God hold the secret, and keep on.

"In this way, you may visit fifty houses the first day, and be fresh the next morning and better equipped for your work. For some reasons, it may be better that you do not at first succeed. The experiences that you encounter are valuable lessons for your whole life. You are furnished with a proper excuse for calling on representative men, of noting their different methods of contact, and their

different ways of looking at things. Occasionally, you will meet men who, if they do not need your services, will be interested in you, and inclined to give you valuable advice. Accept the kindness with gratitude and profit by it. Of all the men you meet a large proportion were once in your condition—some of them in fact, have passed through your very experience, and know just how to sympathize with you. Remember these men, for there may come a time in your life when they may be of service to you. If you should follow this plan for a week and during that time should secure the place you want, it would be time well-spent, and you will never regret it. And it is hardly among the possibilities that you should fail three hundred times in succession."

I gave the young man a general letter of introduction and he started out. Before night he returned, saying that he had secured a place. Anxious to know what line he had preferred, I asked him the character of his chosen business.

"I have taken the place of solicitor for a paper and twine store, located in a basement in William Street, at three dollars a week," said he.

"A paper and twine store in a William Street basement!" said I, with unaffected surprise, if not with disgust. "Was this your choice of business? Is it for this you have come to this big city and spent a year in getting an education to fit you for business life?"

"Well now," said he, "I'll tell you just how it was. After failing in two or three swell houses, I was passing this basement store, a little crest-fallen, I will admit, and I just thought I would look in, and see what kind of business it could be. I found a very obliging man in charge, for he thought I was a customer, and it was best to be polite. I told him at once I didn't want to buy any thing, but had just dropped in to see what sort of business it was. I also told him I was from the country and looking for a place, and asked him if he knew of anybody who wanted a smart, willing boy. He looked at me in a quizzical sort of way, and said he wanted just such a boy himself, and asked me how I thought I would like the paper and twine business for a starter. That word just caught me. What I really wanted was 'a starter' and so I said I could tell him better if he would let me know what I was to do, and what wages I could get.

"Well," said he, "the wages won't be much to begin with, and you will have to go out and solicit orders, and deliver the goods. I will pay you three dollars a week, and give you a chance to grow up with the business." I didn't think much of the three dollars a week, but I thought it was better than nothing, and as I was now going from store to store without earning a cent, I might manage to sell paper and twine, and look for a situation at the same time, so I said, 'It's a bargain,' and I begin to-morrow morning."

"Well, my boy," said I, "you need no further advice from me. You will succeed."

*Sequel.* Before the year was over, the boy was proprietor of the paper and twine store, and at the end of five years was a merchant in another line with a capital of fifty thousand dollars. He is at present, a wealthy and respected citizen of New York, and was one of the representative hundred selected by Mayor Grant as prospective managers of the World's Fair.

Another instance. Some ten years or so ago it occurred to me that there was a number of excellent men in New York who were being very poorly served by an indifferent lot of office boys and under clerks, and who would gladly pay for better service, if it could be got. So I prepared a taking little circular, addressed to editors and literary men and to a few of selected callings, suggesting the policy of filling places too frequently occupied by unintelligent and careless boys with intelligent and careful women, of whom I knew a few. The suggestion took, and in less than a week I had ten young ladies in good places as amanuenses and clerks of a more general kind. Among the applicants was a well-known editor and publisher of a scientific paper. He had endured the regular office boy infliction for years, thinking that there was no way out of it, and he was simply curious to know what relief I could offer. I told him I would send him a lady, and he could judge for himself.

"But I have no place for a lady," said he. "My office is dirty and dingy, and I don't think a lady would stay there if she came."

"Well," said I, "I think myself that she would not stay long in a dirty, dingy office. But possibly she might change its character."

She went, and found the office just as the editor had described it. He was profuse in apologies, and at once said that the place he had to offer was scarcely worth her consider-

ation, for it involved, besides light clerical work, a general looking after the office, and the salary could not be more than seven dollars a week.

"The salary is sufficient for the duties," she said, "and I think I should like the place. If you think I would do as an experiment and have no objections, I will lay aside my wrap, straighten up your library, and put things in a little better shape. Then we can talk about the duties. But meanwhile," she continued, "if you have any pressing duties outside, and can leave me alone for an hour, I think it would be more comfortable for me."

He quietly put on his hat and went out. When he returned he found his office transformed into a cozy room, the scant furniture neatly dusted and tastefully arranged, his library classified, the scattering books put in their places with the titles all right side up, and a general air of cleanliness and tastefulness that was wholly new to him.

"Well," he said, "that will do for one day. Now I think you would better go out and take a walk."

"What are your business hours?" she inquired.

"I usually get here in the morning at ten o'clock, and stay until three."

"My hours, then will be from nine o'clock to four, and it is now only eleven. If you have the time to lay out my work for the day, I shall be glad to begin it at once."

"I think you have done it already," said he, "and you will greatly oblige me by going home and taking a rest. To-morrow at ten, I shall be glad to see you here."

"I don't see how I am to get on at that rate," she said. "The salary is small enough as it is, and is based on six days' work a week at seven hours a day. At one hour a day I fear I could not pay my board."

The gentleman saw her point, and at once set about arranging her duties. He found that there were a great many ways in which she could help him—a great many things which had seemed to him drudgery were to her a pleasing task, and she encountered them with a zest and enthusiasm that astonished him, and performed the work with a thoroughness that delighted him. He soon began to feel that a new sense was coming into his business, and new ideas dominating it. The young lady proved to be an excellent German scholar, and could be made useful in translating and proof-reading. She



began at once, also, to familiarize herself with the scientific detail necessary in the conduct of the periodical, so that she might not be at fault when information was wanted and the encyclopedia not at hand. One of the first things that occurred to the editor was that he was getting a good deal of service for a very little pay; and he proposed to raise the young lady's salary.

"Not yet," said s.a.e. "I am more of a student than an assistant at present, and prefer to pay for my schooling. When I can be of real service, I will accept adequate remuneration, but at present seven dollars a week is all I earn."

But the time came, and quickly too, when she was of "real service"; and to-day the young lady who a few years ago was wondering if anybody could be found who would pay her for her work enough to support her in comfort, is the manager of the periodical, with a dozen clerks at her command and a salary that most men would think a competence.

I might continue these reminiscences almost indefinitely, having an experience of more than thirty years to draw from; but perhaps the two instances I have given will suffice to enforce the points I had in mind in preparing this article.

First, let no one doubt that business success is within the reach of all who intelligently desire it, and are willing to strive for it; next, that nothing in this world is so valuable, financially, as intelligence, honesty, integrity, industry, persistence, and economy—all homely virtues, the very recital of which is like telling a threadbare story that

nobody cares to hear. Again, it is not necessary, in order to succeed, to do the thing and that alone which you had planned to do, and for which you and your friends consider you specially fitted. It might be well to regard these predilections in choosing your business, if possible, but circumstances may put it out of your power, and then, instead of spending your life in vain regrets, it is your duty to take the best thing at hand and give it your undivided attention. Remember that the world's work must be done and that your part of it is what you can do best under the circumstances. There is no grade in labor beyond this. It is quite as praiseworthy, quite as honorable, to make a good horse-shoe as it is to build a cathedral, if you can make the horse-shoe and cannot build the cathedral. Both have to be done, and the honor is in doing them well.

In considering how to succeed in business, it is well to know what is meant by success. Much that goes by that name is simply failure. To make money, to accumulate wealth, are visible signs of success, but they are not success in the broadest or best sense. It is a dazzling and brilliant thing to become suddenly rich, and more so to become immensely rich, and thus the names of Gould and Vanderbilt and Astor are printed in large capitals in the book that directs the ambition of American youth. There is no sin in honest accumulation nor in honest inheritance, but both may exist without, in the best sense, representing success in business. To succeed in business is to make the business itself a blessing to the world, and its accumulations the means of helping others.

## THE MIXED POPULATIONS OF CHICAGO.

BY JOHN CLARK RIDPATH, LL. D.

FROM the observatory tower above the great Auditorium building the traveler easily obtains one of the most inspiring views in the world. He stands at a height of two hundred and sixty feet above the pavement. His face is to the west—the lake behind him. Before him, below him, around him spreads this magnificent city of Chicago, with her far-reaching environs. Through the clear October air he is able, with the unaided eye or his opera-glass, to trace

the outline of the great inland metropolis of the United States. Doubtless no other such view can be obtained on the American continents. Even from the dome of St. Peter's or St. Paul's the landscape is by no means so fine, so far extended, so full of life and progress and enthusiasm.

It is incredible that all this has been created within the memory of men still living. Aye, if I am not misinformed, the man yet lives who, with his lumbering wagon and toiling

oxen, drew into place the first logs for the building of old Fort Dearborn. This city is the marvel, not only of our own age and century, but of the modern world. There is none other like it under the sun, and the student from his high perch in the Auditorium observatory, studying this living landscape, may well pause to consider the human forces at work below him, to note their composition, and to mark the swelling of the great tides in this extraordinary ethnic sea.

The child is born that shall see Chicago the first of American cities—widest in area, greatest in population. Mark well the marvelous extent of this wonderful metropolis! Halsted Avenue, running from right to left, straight as an arrow from south to north, is already seventeen miles in length; or if we add its extension through Calumet, over twenty-two miles in length, being the longest street in the world. Consider some of the other dimensions of the great city. From Rose Hill to Mount Greenwood Cemetery is a distance of twenty miles. This is about the average length, at the present time, of Chicago from north to south. From the lake front at Jackson Park, measuring westward to the city limits, we have a right line of nine miles. From the water line of Lincoln Park to the western boundary is nine miles. From the front at Lake Park to the western line is seven miles. From Jackson Park to Washington Park, measuring from center to center, is two miles; from Washington to Douglas Park, seven miles; from Douglas to Garfield, two miles; from Garfield to Humboldt, two miles; and from Humboldt to Lincoln, four miles. And this whole periphery is but one of the inner circles of the city of Chicago! From the southeastern extremity of the city, at the boundary of the thirty-third ward, to the northwestern extremity of the twenty-seventh ward is a distance of fully twenty-eight miles, being a longer right diameter than can be drawn through London or Paris! Even the shorter axis from the southwestern limit to the northeastern point on the lake shore stretches for nineteen miles.—Such are the present extraordinary proportions of the city.

But we are to speak of the population, or populations, composing the working force, the living part of the metropolis. First of all we are impressed with the fact that Chicago is a sort of whorl into which have been drawn, as by a kind of ethnic suction, vast waves of

population from almost every civilized quarter of the globe. It is difficult to take in these conditions and consider them as a whole; but we shall here make an honest effort to approximate the truth in the leading particulars of the landscape. The writer is speaking from personal observation of the things seen and investigated by himself, and will give such results as, according to his judgment, may be verified by further exploration and criticism.

In the first place, the national census has not done justice to Chicago. As in so many other instances, the work accomplished by the Government in this city respecting her population and other statistics for the year 1890 is of little historical value. The aggregate of the inhabitants is considerably greater than appears in the tables, as has been completely demonstrated by the more recent and more careful school census of the city. The ratio of the school population to the whole has been carefully established by many preceding censuses as about one to four and a sixth, and the result for the current year gives an accurate basis for both the aggregate and the distribution of the entire population. For several years past the school census has been under the general supervision of Mr. Frankland, an able and accomplished officer of the Board of Education, who has left nothing undone that might conduce to accurate and complete enumeration. Nearly all of the figures and estimates employed in this article are deduced from the results of Frankland's computations, and are much more trustworthy than the figures which will presently appear in the national census.

Counting upward by the established ratio from the school population of the city to the whole, we have a total for 1890 of 1,208,669. This is not an overcount. The school enumerators have done their work with great care, and the ratio is known with almost scientific accuracy. Having this total as a foundation for our inquiry, we may proceed to an ethnic analysis, and may hope to reach results so nearly correct as to be accepted as absolute. In doing this work, however, several elements of error exist which may well put the reader on his guard against a too implicit belief in the scientific value of the investigation.

In the first place, the distribution which we present in the following pages has been made on the basis of *names*. This is to say that a

strictly German name has been accepted as an evidence of the Teutonic character of him who bears it. An Irish name stands for an Irish family; a Polish, for a Polish family; an Italian, for an Italian family. It is needless to say that this principle of analysis by names may sometimes lead to error. In the rapid mutations of modern society, the names of men are greatly interfused, and though the criterion of a man's name is of the highest value respecting his nationality, it cannot be regarded as an absolute proof. The effect of this error would be to augment the total of foreign populations in an American city and to reduce by a little the percentage of native-born.

A second error is still more misleading as it respects a true ethnic classification. This exists in the almost universal disposition on the part of foreign parents to give their own nationality as the nationality of all their children. Enumerators have to accept the statements made by heads of families, and though the immigration of the foreign parents may have occurred forty years ago—though the children are all American born and many of them thoroughly grounded in all essentials of a true Americanism—they are still classified as foreign. The children of German parents, of Irish and Swedish parents—children who know no word any longer of the vernaculars of their fathers and mothers—are set down as German or Irish or Swedish, because their parents were so. This error, very difficult to eliminate, also tends to increase the percentage of foreign and to reduce the ratio of native-born inhabitants in the census tables of all our American cities. There is therefore some allowance to be made for what appears to be the *excessive* preponderance of foreign elements in Chicago. The preponderance is sufficiently astounding in any event, but is not quite so overwhelming as the unmodified figures of the census would seem to indicate.

With the foregoing cautions and explanations, we will now submit a statistical exhibit of the populations of Chicago which may be accepted as a close approximation to the truth. The computations have been carefully made, and fairly represent the actual ethnic condition of the city for the summer of 1890, as follows:

Americans . . . . .	292,463
Germans . . . . .	384,958

Irish . . . . .	215,534
Bohemians . . . . .	54,209
Poles . . . . .	52,756
Swedes . . . . .	45,867
Norwegians . . . . .	44,615
English . . . . .	33,785
French . . . . .	12,963
Scotch . . . . .	11,927
Russians . . . . .	9,977
Italians . . . . .	9,921
Danes . . . . .	9,891
Canadians . . . . .	6,989
Hollanders . . . . .	4,912
Hungarians . . . . .	4,827
Roumanians . . . . .	4,350
Welsh . . . . .	2,966
Swiss . . . . .	2,735
Mongolians . . . . .	1,217
Greeks . . . . .	698
Belgians . . . . .	682
Spaniards . . . . .	297
West Indians . . . . .	37
Portuguese . . . . .	34
Sandwich Islanders . . . . .	31
East Indians . . . . .	28

From the foregoing table it will appear that, on the basis of the school census and using the criterion of names as the leading principle of classification, we have in the city of Chicago more than sixty-eight per cent of foreign to a little less than thirty-two per cent of native-born inhabitants. Against the two hundred and ninety-two thousand Americans properly so-called we have nine hundred and sixteen thousand people of foreign birth or of immediate foreign descent. This may be accepted as the relative proportion of the two elements considered in the aggregate. There are, in a word, in the city of Chicago a little over *three to one* of the inhabitants who were either born in foreign countries or immediately descended from parents of foreign birth. The disproportion is very great and may well serve at first glance to waken the liveliest alarm in all those who regard a pure Americanism as an essential ground-work of free institutions.

We may now proceed with some caution along the lines of the above analysis to note a few of the leading characteristics of the several elements in this mixed population of Chicago. In the first place, the strength—numerical and otherwise—of the two hundred and ninety-two thousand native Americans may be regarded as greatly augmented by several circumstances. In the first place,

very many of the foreign inhabitants, particularly of the Germans, the Irish, and the Swedes, have to all intents and purposes, except the fact of nativity, become as true Americans as any other. In all such cases the circumstance of foreign birth may for all practical purposes be disregarded. Wherever the foreign character and foreign preference have been completely stripped away and buried abroad, the increment of alien population has become essentially American. Such an element, moreover, has a strong draught in its wake wherein the remaining foreignism drifts toward the American standard. We must not at the outset forget that it is the leading citizen of foreign birth who, as a rule, most completely divests himself of the foreign character, assuming that of his adopted country and city. With some hesitancy I venture to think that the native American population of Chicago, augmented by the addition of such intelligent and patriotic foreign elements as have already come over to the American standard of citizenship, amounts at the present time to a half million or more of the whole.

On the other hand, a small reduction must be made from the two hundred and ninety-two thousand native Americans for the African population of the city. This amounts, according to the most careful enumeration, to fourteen thousand four hundred and ninety, being but little more than one in one hundred of the whole. Chicago is out of the negro belt. Doubtless the severity of the climate, to say nothing of the tremendous activities of the city, has tended to repel the African and to send him into more genial and restful territories. The traveler will be struck from the first day of his sojourn in the city with the paucity of negro inhabitants. You will walk several squares through the heart of the metropolis without seeing a single dusky face in the throngs that surge along the streets. But the few negroes are classified as Americans and not with any foreign inhabitants of the city. In so far as they fall below the standard of true Americanism, they are an element of weakness on the side of the native-born.

Without doubt the greatest element of foreignism in Chicago is the German. That the Germans of the city number more than three hundred and eighty-four thousand seems incredible; but the fact cannot be doubted. Under the head of German, however, several

elements are included which might well have a different classification. Thus, for instance, the Jews of Chicago are nearly all enumerated as Germans; and their name is legion. It is doubtful correct to classify the Israelites with the nationality from which they came. This throws them almost without exception with the Germans. Indeed it were difficult to say whether the religious line in the case of the Jews ought in any instance to be further followed in ethnic classification. I am not aware that any systematic effort has been made in Chicago to enumerate the Jews by themselves. It is probable that there are ten thousand of the ancient race plying their usual vocations in the city; and nearly all of them are of foreign birth. But they are classified with their German fellow-countrymen and without respect to their religion.

Another very considerable increment in the German column is made up of those Poles, who by the partition of their country a hundred years ago, have been included territorially with Austria and Prussia. Immigrants from Austrian and Prussian Poland are generally classified with the Germans, leaving only the Russian Poles to be enumerated as Polacks proper. This fact has increased considerably the aggregate of the Germans and diminished the total of the Poles. Still another circumstance has tended to increase the German census, and this is the fact that German families already resident for several generations in America have contributed considerably to the more recent immigration, thus adding hundreds of German names and German households which, in all except the name, have become thoroughly Americanized. But after all these allowances we still have a vast aggregate of more than three hundred thousand German-speaking people in Chicago.

Of all the foreign populations this is the most powerful. It is also the most salutary and the most—dangerous. The force, vehemence, and vitality of the German character are never to be overlooked in considering a population derived in part from Teutonic ancestry. We here enter the realm of comment and find ourselves in a speculative frame respecting the general question of Germany in America. One thing most favorable to the American cause is the easy diffusiveness of the German race. We ourselves, in so far as we are not Celtic, are of Germanic descent.



The Germans proper flow out among us easily and mingle with the general volume of American life. Of a certainty there is at first considerable clannishness. The German immigration nearly always includes the whole family. The old people do not easily learn new habits. They hold to the mother tongue and to the usages of the Fatherland with great tenacity. But in the second generation all these ethnic prejudices relax and the German stream mingles freely with the American. Inter-marriages between Germans and Americans seem more easy and more natural than in the case of any other nationalities.

These tendencies are amply illustrated in Chicago. There is a certain tenacity of foreign customs, many of which are inimical to American ideas and manners; but on the other hand there is a strong trend of all the better classes of Germans toward the American standard. This is shown in their ready coalescence with the native-born populations and with all American enterprises. The Germans of Chicago are not gathered noticeably in any particular quarters of the city. Some of the wards have an excess of German population; but the German element is diffused through the whole city, and cannot be said to be aggregated dangerously at any particular point. True it is that the Teutonic element in the life of Chicago, as in many other cities, furnishes the material of the socialistic combustion. It is among these people that those extreme radicals are found who, dissatisfied with the whole present order, desire to abolish every thing in the hope that something better may grow in its stead.

The vocations of the Germans are as varied as their residence is diffused. It could hardly be said that they follow any trade or profession by preference, or that other trades are avoided through dislike. There is a noticeable tendency of German labor upward from the lower to the higher forms of industry. The German seeks to improve himself not only in his station, but in his method of living and his manner of work. He follows assiduously a given pursuit until he is able to substitute a better. I believe that there is a certain disinclination of the Germans, excepting always the German Jews, for merchandising. The Germans are essentially producers of some kind or other, and do not by preference seek to gather wealth by the refinements and artifices of trade.

The civil, social, and political influence of the Germans in Chicago is so great as to enable them to do almost as they will. The municipality sways and bends under the impact of German purpose. It cannot be said, however, that the will and intent of the German population are actually predominant over the American part of society. On the contrary, the latter is clearly the controlling force in Chicago. After all that has been said, Americanism is still dominant over all the foreign influences of the city. The government is at bottom an American government, and though under a democratic system the billows of foreignism rise high and break along every thoroughfare and in every public place, the American principle and purpose stand at the helm, watch the compass, and give the command.

Even in the worst things the Germans bring to us the good with the bad. If they have to a certain extent furnished the seeds and soil of anarchism and nihilism, they have at the same time brought into our American cities, and particularly into Chicago, a sterling and invincible love of freedom and affection for popular institutions—a purpose to resist all forms of aristocracy—which cannot be too highly prized or too warmly commended. American snobs are, unfortunately, abundant, and there are many symptoms of an attempt on the part of our *parvenu* nobility to establish itself on the basis of birth and wealth under the very shadow of the American flag. Against such a disposition the Germans may always be counted as a solid phalanx.

The Irish element in Chicago is more numerous than attractive. The two hundred and fifteen thousand Irish inhabitants of the city have not made their way upward from their European level as rapidly as the Germans. In so far as our country is a land of liberty and emancipation, the Irish are strongly attached thereto; but the attraction is purely *political*. The Irishman eagerly escapes what he regards as the thralldom and oppression of his native island, and rejoices in the attainment of free citizenship in America; but in all other respects he brings with him and retains a strong and deep-rooted European prejudice. This is particularly true of him religiously. The Irish people of Chicago constitute the bone and sinew of Catholicism. True, the Mother Church has a vast constituency among the Germans, the Bohemians, and the Poles; but her

power rests upon the foundations of Ireland. As to vocation, the Irish here as everywhere are common laborers. A few have emancipated themselves from the hardships of the wage-system and have engaged in profitable business pursuits; but the great majority are seen with pipe in mouth and shovel in hand toiling on the public works. I suppose that so far as public enterprises are concerned, the great body of workmen in all parts of the city is essentially Irish.

In one respect the Irish population of the city is to be commended. It has enthusiasm and warmth—a certain Celtic mobility, which might easily be directed into the broad and salutary channels of public good. As the case stands, the tide is turned almost wholly in the direction of Catholic ceremony. It is easy with the recurrence of the feasts of the Church to evoke almost the whole Irish population of the city. On the 29th of October, the twenty-fifth anniversary of the accession of Archbishop Feehan to the Episcopacy, was celebrated in Chicago; and though all nationalities participated in the great procession, the Irish were conspicuous for their numbers and enthusiasm. Including the children of the public schools and the various Irish societies, it is likely that fifty thousand people of this nationality were in line, swinging their transparencies and rejoicing in their devotion to that ancient and seemingly invincible priesthood which, as Macaulay says, was already a venerable organization "before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, and when idols were still worshiped in the temple of Mecca."

It is not on the side of radicalism, of socialistic tendency, of anarchism and general insurrection against the existing order that the Irish in American cities are to be dreaded. Indeed they are found at the opposite extreme of society. Their vices are those of the Middle Ages rather than those of the twentieth century. The danger from a great Irish population aggregated in such a city as Chicago is simply this, that it furnishes a vast mass of plastic material for the hands of the demagogue and the priest. The credulous and unskeptical Irish nature yields readily to all forms of religious and political fallacies, particularly when the same are administered by party tyrants and venerable

prelates. In so far as the demagogue and priest are enemies to a true Americanism, the Irish element in America, and particularly in the great Western metropolis, may well be dreaded as inimical to free institutions and the progress of political and moral reforms.

After the Irish, the Bohemians are the most numerous and powerful of the foreign populations of Chicago. Much has been said and written about them, and I believe that strict Americans have as a rule had greater dread of the Bohemians and Poles than even of the more numerous Germans and Irish. The name Bohemian has a formidable sound. It has acquired a kind of sense of Asiatic savagery which conveys a shudder to the reader; and when he is told that there are more than fifty-four thousand Bohemians in Chicago and nearly as many Poles, his dread is intensified to terror.

The writer in investigating the Bohemian parts of Chicago was agreeably surprised in many particulars. His mind was disabused of several delusions which he had shared in common with others. In the first place, he had expected to find a people essentially Asiatic in their ethnic appearance and in their civil and social life. In this expectation he was disappointed. The people of the Bohemian quarters are not so excessively foreign in their appearance as one might well believe. True, they have a foreign appearance, but not more so than the Germans and much less so than the Italians. For the rest, the Bohemian workmen are not greatly discriminated from other laborers. The countenance does not testify with great emphasis of an Asiatic, but rather of a central European descent. The manners, moreover, are agreeable, or at least not repulsive to the stranger traveling through the Bohemian districts. You see but few faces wearing a scowl, and still fewer that you would choose to avoid in the dark.

The Bohemians of Chicago are nearly all resident in the sixth ward of the city. Here they constitute a community by themselves. This is the Bohemian city of Pilsen, situated on Blue Island Avenue, about three miles southwest from Lakeside Park. Of the fifty-four thousand Bohemians in Chicago, fully forty-two thousand have their residence in Pilsen, where they form a foreign nationality with which few other ingredients are mingled. The explorer here hears only the Bohemian tongue, and must journey square after square before he finds other than a Bohemian face.

It is essentially a foreign city of no small proportions set down in the midst of a greater; and yet it appeared to me that the assimilation around the selvages of this alien community was easy and effective. It does not appear that the manners and customs of the people are more different from our own than are those of the Irish and the Germans.

As to industries, the greatest of all the pursuits in Pilsen is the lumber business. One may well travel far for the single purpose of viewing the immense lumber yards of the Bohemian quarter. One of these yards is no less than two and a half miles in length, and about three-quarters of a mile in breadth. The whole area is divided with streets and alleys, and the squares are occupied with such piles of lumber as may not be seen elsewhere in the United States, or in the world. Most of the Bohemians of Pilsen had, as I learned, some experience in handling and manufacturing lumber before coming to America; and this circumstance, as well as preference for association with their own people, has tended strongly to heap up the Bohemian population in the sixth ward of the city.

As you traverse the lumber yards, you meet the laborers everywhere. Perhaps it is the dinner hour, and they have scattered themselves into various convenient nooks, to open their buckets. The contents are cheap and coarse,—brown bread, and some bits of cheese, a kind of coarse sausage, and macaroni. The workmen are not untalkative. They nearly all claim to "speak English"; but their abilities in this respect are limited and peculiar. Their wages are from a dollar and a quarter to two dollars a day, and a great part of this is economized to pay for a home. At first the new family just arrived is content with a shanty; then with a rented house; but nearly all seek strenuously to gain a home for themselves; I learned that the prejudice against paying rent was quite universal. At noonday you may see many of the Bohemian women going through the lumber alleys with baskets and bags, picking up small blocks and fragments of boards with which to do their cooking. The life of the family is strongly industrial and economic; but the industry itself is varied from that of common labor to shop-keeping, the simpler arts, and merchandising on a considerable scale. The family instinct is very strong. The young Bohemians all expect to marry at an early age. Each tyro and his newly-wedded wife,

with her neat bridal veil, go to the photograph gallery and the twain are pictured hand in hand in the heyday of love. In the show-windows of the galleries you may see dozens of these bridal pictures, which are evidently intended as a memento for the sterner days to come.

I have already remarked upon the amazing extent of the lumber yards in Pilsen. The lumber is built up here in great cubes as high as a three-story house and extending as far as the eye can reach. A second yard in this part of the city is a mile in length. The North-side yards are almost as great in extent as these. The quantity of lumber heaped up in these areas is incredible. It is brought by lake from Michigan and upper Wisconsin, and is transported up the two branches of the Chicago River, and thence distributed by the various canals which constitute a leading feature of the lumber yards. I noticed several other industries in a state of active eruption in Pilsen. There was a large yard for stone-cutting, where many workmen were engaged. I saw into shoe-making establishments and blacksmith shops and many other places where artisanship was in vogue in the hands of this foreign people.

Doubtless if these Bohemians were roused up, they would make dangerous insurgents. They are stalwart in body, and I should think resolute of purpose, capable of strong emotions, but I believe of a disposition altogether pacific. As they come to America the Bohemians are all Catholics, and for the most part they cling to their faith here as in their ancestral land. But I learned that a considerable percentage of them had become indifferent and turned their backs on the Mother Church. I was told, however, that such do not become Protestants, but gravitate into skepticism, and thence to atheism and nihilistic theories of society.

I went away from a day's sojourn and inquiry in Pilsen with my preconceptions concerning the Bohemians greatly modified, not only as it respects their typical race-characteristics, but with regard to the danger to be apprehended from the presence of such a people in an American city. Such a danger undoubtedly exists; but it lies as much on the side of an undiscerning and irrational temper on the part of the municipal administration and the civil society around them as it does on the part of the Bohemians themselves. I found among them many positive

evidences of a desire to become thoroughly and finally Americanized, even to the rejection of the foreign prejudices and dispositions which such a people must needs bring with them into our country

Next after the Bohemians we find in Chicago a Polish population of more than fifty-two thousand. These are not so completely colonized or aggregated into one place or two places as are the Bohemians. The Polish quarters lie on Clybourn Avenue in the twentieth ward, and on Ingraham Street, in the sixteenth ward. The centers, socially, religiously, and one might almost say industrially, of these two extensive communities, are the two churches and parochial schools of St. Joseph and St. Stanislas. The Polish city in the sixteenth ward is much more powerful and populous than that in the twentieth. Perhaps the community aggregated around St. Stanislas has three or four times the numerical strength of that of St. Joseph.

I was prepared to expect in the Polish quarters, as in the Bohemian, the evidences of squalor, idleness, and crime. We have heard so much about the "ignorant and vicious Bohemians and Poles" that our prejudice on entering these foreign cities is firmly fixed. But the prejudice is not warranted by the facts. In the first place, the marks of industry, and I think of frugality, are seen on every hand. Your senses are not offended with the presence of filth, and the significant signs of contagious diseases are everywhere absent. I did not see in Pilsen or in the Polish towns a single flag for scarletina, measles, or diphtheria.

After the church interest, the Poles, socially considered, seem to be mostly concerned about their schools. Of course the public school system of the city extends over the Polish districts. I visited the school of the twentieth ward in the heart of Poland, and found it well ordered, well attended, and progressive; but there were only a few Polish children in attendance. Nearly all had gone to the parochial school of St. Joseph, one or two squares away. This, though it was under the charge of the Sisters of Mercy, I made free to enter; and knocking at the door of *Klassa IV.*, was met by the intelligent and modest lady in charge. She spoke English very well. She told me that in the different departments the three languages, English, German, and Polish, were consistently taught together. She showed me to the adjacent

house of Father Lange, who is priest of the parish and principal of the school. As soon as his fears of my mission were disarmed, he talked to me freely about his people in Chicago. He claimed that there are even more than fifty-two thousand Poles in the city, setting the number as high as seventy thousand, or more. It was he who called my attention to the fact that large numbers of the Austrian and Prussian Poles are classified as Germans; and this I believe to be true.

Of course the whole theory of this parochial school as against the secular schools of the city is erroneous and hurtful, first of all to the Poles themselves, as it impedes the salutary processes of Americanism, and secondly to the city, as it tends strongly to keep the line of foreignism drawn around the Polish people and the districts in which they live. Nevertheless the Polish parochial schools are well conducted; and the fact that all the children in them are taught the English language is a great point gained for the cause of America against Europe. I was informed that the school of St. Stanislas has two thousand five hundred pupils in attendance—all Poles.

Two comments must suffice with respect to this Polish population; first, that the race characteristics of the Polacks are strongly defined. Their jet-black hair and lustrous black eyes, contrasted with a fair complexion, mark them with an indelible stamp as from the countries of the Vistula. The tell-tale traits of an ancient ethnic derivation from the Asiatics are in these faces as plainly as in those of the Magyars of Hungary. But after all, it is a narrow prejudice on the part of Americans to reject or disdain these striking and beautiful features, as if we feared that they might become a part of the cosmopolitan American face that is to be hereafter. The other remark has respect to the industries of the Poles, which are much more varied, I believe, than those of the Bohemians. A majority of the Polish men—a great majority no doubt—are common laborers, as are the great mass of all the foreigners in Chicago. But the pursuits of the Poles are multifarious to the extent of giving a kind of completeness and independence to the towns where these people live. I believe that the same economic disposition and the same anxiety to own their own homes prevail among the Polish inhabitants as among the Bohemians,—a symptom of the common life with which



a thoughtful American can but be well pleased.

Of the Swedes there are, according to Frankland's census, nearly forty-six thousand in Chicago. They are not, however, aggregated as are the Bohemians and the Poles. They are rather diffused through the whole city (excepting perhaps the central parts), as are the Germans and the Irish. Unlike all those peoples whom we have thus far considered, the Swedes are Protestants. They are all Protestants, and Protestants all the time. There is not, if I am correctly informed, a single Swedish Catholic church in America. Indeed it would be a matter of surprise if there should be; for there are only about four thousand Catholic Swedes all told in the mother country. In no other land was the authority and dominion of the Mother Church so completely and finally renounced as in the kingdom of Gustavus Adolphus.

The industries and social enterprises of the Swedes are varied and diffused like the population. The coalescence with American life is easy in every particular. There is scarcely an effort among the Swedish inhabitants to preserve the distinctive characteristics of their life in Europe.

We may here digress to consider, in a word, the conditions or principles on which the foreign populations of an American city are most likely to break with the native-born. These principles are simply two in number, namely, religion and education. Indeed we might almost say there is but one—religion. For the educational controversy grows out of that. I am not aware that any of the foreign populations in the United States oppose education as a fact or a principle. The whole question seems to hinge about this: Shall there be a free, secular education of all the children of the people without religious bias, aiming simply at information and discipline in the customs, manners, and institutions of American life, or shall the church have a monopoly and exclusive right in the matter of education, taking the mind of the child from the start and casting it in a certain church mold, with the ulterior aim and intent of making a Catholic first of all, and *possibly* a citizen afterward?

The briefest consideration of these fundamental questions will show why it is that the Swedes coalesce so readily with all parts and all forms of American society. The reason is simply that at bottom they have

the same religious bias and doctrine as the American people. This much granted, all the rest follows, as if by sequence and logical deduction. The argument runs thus: The Swedish *language* may go,—if the religious sentiment of the people be not offended. The Swedish *manners and customs*, whatever they are, may go,—if Protestantism be not offended. The Swedish *system of education* may go,—if Protestantism receive no hurt. On the other hand, if we apply this principle to the Irish or the German Catholic population, the break and schism are at once developed, simply because the fundamental idea of those populations is to make the child, first of all, a Catholic, and after that possibly something else, but always something consistent with Catholicism.

The space allotted to this article is already consumed, and the pressure of the subject-matter seems to demand much more. Nearly all the comments respecting the Swedes in Chicago may be repeated of the Norwegians, and with some limitations of the Danes. The former, namely the Norwegians, number more than forty-four thousand, presenting almost the same total as the Swedes. The Norwegians are also diffused. They are laborers, but have a strong disposition to purchase their own homes, and a strong antipathy to rent. The discrimination between the Norwegians and the Swedes is more distinctly ethnic than social, religious, or political. The Swedish complexion, the blue eyes, the light hair and white or ruddy faces give place to the darker Norman type of feature and person, the taller stature, the more war-like look and bearing of the Norwegians; and these qualities the latter share with the Danes. It is true, I believe, that the Norwegians lie further off from the current usages, beliefs, and sympathies of the American people than do the Swedes. This is to say that the former do not coalesce so easily with the native-born as do the Swedes and their descendants. There is perhaps more tenacity of the Norwegian vernacular and of ethnic preferences and habits than may be observed among the immigrants from Sweden.

Next after the Norse populations we come to about thirty-three thousand Englishmen in Chicago, of whom but little need be said. The immigrant Englishman is so slightly differentiated from the American type, or more properly his peculiarities are so well known, that extended comment is unneces-

sary respecting him and his influence as a distinct force in an American city. This may be said also of the nearly twelve thousand Scotch whom immigration has brought into Chicago. We therefore pass them over as so slightly foreign as to be neglected in the discussion. They who speak the English language as their vernacular, have grown up under the free institutions founded and fostered by the English-speaking race, are so nearly American, not only socially and politically, but also ethnically, that they may be regarded as one—merged into the republican citizenship of the United States.

This may be repeated with added force of the nearly seven thousand Canadians who are resident in Chicago. We have, however, in the city, about thirteen thousand French, who are distinctly foreign in descent and language, but not distinctly foreign in the sympathies and dispositions. We should not be far from correct in saying that a Frenchman is a republican by birth; and if not a Protestant by birth, he is easily won from his mediaeval affiliations. His mobile and evolutionary character bring him into easy union with American forms and customs, and as soon as his Gallic speech is supplanted by the strong, broad tones of English, he is an American citizen. The French in Chicago are well interfused with the great body of the people, and their varied industries and pursuits have brought them into sympathetic affiliation with the general citizenship. No complaint is made, even by alarmists, of the French population as an element of danger in the destinies of the city.

So far as purely ethnic traits are concerned, the ten thousand Italians of Chicago, or as another authority has it, the seventeen thousand, are the most strongly marked of all the considerable foreign populations. The swarthy countenance, black eyes and hair, the under-stature and rather slight build of this people, cannot be mistaken for the race-marks of any other. The Italians have, moreover, the colonizing disposition, and are strongly prone to gather into their own quarter and there remain. There are two considerable Italian towns in Chicago, one on North Franklin, and the other on South Clark Street. About these two centers by far the greater number of this nationality is aggregated.

The peculiarity of the case is that the Italian population presents the greatest pos-

sible extremes of good living and squalor—of wealth and poverty. I was told at the outset that the Italians are the wealthiest foreign inhabitants of Chicago. The generalization is not correct. There are many of them who have attained to considerable wealth. Two or three of the most distinguished are millionaires. These have their homes on Madison or Michigan Avenue, and lead the lives of opulent American aristocrats. Below them are a great number of shop-keepers and small merchants who have their places distributed through the city. You may find the names of Italian store-keepers in almost any of the streets. There are perhaps two or three thousand fruit-stands, and these are all kept by Italians, who in rain and shine are found at their places on the street corners and in shanties, dispensing their fruits to the passers-by.

On getting out of the street-car in the Italian quarter on North Franklin Street, the first man whom I met asked me for a dime to buy bread! He was every inch a beggar, and might have been from the sea-front at Naples. Nearby was a large piano manufactory and repair establishment, where many workmen were engaged. My impression is that the Italians of Chicago will be difficult of assimilation, and though the number is not very great, it will perhaps be a long time before the strong marks of this kind of foreignism are removed from the lineaments of the coming face.

Much of what has been said above concerning the Poles may be repeated of the nearly ten thousand Russian inhabitants of Chicago. The two peoples have the same Slavic peculiarities of person and character, but the Russians are more distributed—better dispersed in proportion to their number—than are the Poles or Bohemians. I was not able to inquire into the true motives of the Russian immigration; but I am inclined to the belief that the political impulse was at the bottom of it. Strange circumstance it is that political nihilism in Russia is a virtue, and in America a crime; but when we reflect that in our country free speech and the ballot are sufficient for every man, whereas in Russia free speech is the death-warrant of all who claim or exercise it, the difference and reversal of conditions are at once apparent. In Russia it only remains for the patriot to lay the ax—with his life—at the root of the tree. The Russians of Chicago are laborers, many

of them in iron manufacture, in shops, or on the public works. They appear not to have the economic instinct which so strongly impels the Poles and Bohemians to purchase and have homes of their own.

The Russian element is the last of what may be called the major foreign forces in Chicago. After these we come to what the Greeks would call *hoi loipoi*, that is, "the rest." The reader may again glance at the table above presented, to recall the numbers absolute and relative of the alien populations. He will be surprised to note that there are in Chicago more than fourteen times as many Roumanians as Spaniards; more than twenty times as many Greeks as Portuguese. It seems astonishing that the people whose greatest navigator "gave a New World to Castile and Leon" should have contributed to the second city in America only two hundred and ninety-seven inhabitants; that the land of Magellan and Da Gama and Cortereal should have given only thirty-four members to this enormous population! Even China and Japan and Hawaii have contributed to the city larger elements of population than have the Spaniards and the Portuguese.

The Hungarian element in Chicago is by no means so great as I had been led to expect. The census shows a total of fewer than five thousand of this nationality. They have, however, their ethnic marks strong upon them and are as truly foreign as any other body of the inhabitants. They are nearly all laborers, many being engaged in the coarsest and heaviest tasks of the public works. As yet the Hungarians have not become formidable in numbers or influence, and the rate of immigration is by no means alarming. Strange how these adventurers and outcasts from a distant land sing and play on instruments of music! I am not sure but music is the last expression of political and social sorrow.

My space is much more than filled, and the principal issue still remains to be considered: What are we going to do, what can we do, with this portentous foreignism of Chicago? The question is, I believe, simply one of assimilative power. Can the native-born, or rather, can the genuine American elements in this great city devour and digest the rest? It is a question of stomachic capacity—a question of gastric juice. Aye, rather, it is a question of will, of purpose, of persistency,

of powerful and resolute mastery on the part of the American people themselves. This enormous foreignism must be absorbed and Americanized. It must be built up into bone and fiber and muscle and intellectual and moral energy. The great obstacle, as has been pointed out above, is the interposition of the Catholic Church between the purpose of the American people and this tremendous mass of foreignism. Rome would fain use this mass for the purpose of re-establishing the Middle Ages in America. In order to do this she interferes in municipal policy, seizes the ballot, terrorizes and stampedes politicians, and keeps her eye fixed steadily on the public schools as the great strategic point of her conquest.

It is right here that the struggle is to be waged. There is just one safe and sure ground of an American policy, and that is the universal, compulsory, secular, primary education of the people. We may as well make this issue here and now. Let all Protestantism cheerfully agree to keep hands off the primary and intermediate schools. Let Protestantism take its chances in the conquest or re-conquest of the youth of this mighty nation *after* they have received their secular training in the public schools. Let Protestantism avail itself of the Sunday-school, or rather, of the home *and* the Sunday-school, to keep its ascendancy over the mind of childhood, and let the same right and privilege, AND NO MORE, be conceded to Romanism.

Along this line the battle may be won. Rome must be taught here and now to keep her hands absolutely out of the public schools. She must be taught to surrender her own children cheerfully and fully to the influence of those schools, and afterward retain or regain her grip upon them if she can. If she cannot, then let the weakest go to the wall. If she can, it would appear that history stands ready to vindicate her as the survival of the fittest. Let the question be settled on the lines here indicated, and the tremendous foreign populations of Chicago will evolve in the next generation into a magnificent Americanism, shedding from its resplendent shoulders the tattered robes of the Middle Ages, casting from its heart the bitterness and sorrows of the Old World, and standing forth in the splendid light of the New, like an apocalypse of the promised morning.

## PLANTS IN LEGENDS.

BY DR. FERD. ADALB. JUNKER VON LANGEGB.

Translated from the "Deutsche Rundschau" for "The Chautauquan."

THE transformation of heathen myths into Christian legends, gives the sacred plants an historical interest.

The flowers once sacred to Freyja are distinguished by their color and peculiar form. Indeed they may have been selected for these qualities rather than for the mystic power attributed to them. The pure, dazzling whiteness of many of them made them particularly suitable for symbols of the Holy Virgin.

There are two, which above all others, are dedicated to the queen of heaven; both are queens among garden flowers,—the lily and the rose. They represented a virgin long in the East, while Freyja yet absolute ruler wandered through forests and over moors.

The lily was first found in connection with the Virgin in the legend of her ascension to heaven, which was not popular before the beginning of the fifth century although it probably originated in the second century. According to this legend, three days after the burial of our Lord's mother, when the apostles visited and opened her grave, they found it filled with roses and lilies. Since then these flowers have been devoted especially to her, as is signified in Solomon's song, "I am a flower of Sharon and a rose of the valley."

The white lily of our garden (*Lilium candidum* L.), the purest and most beautiful of its kind, is usually added as an attribute of the Virgin. Peculiarly interesting, yet undecided, is the question of the nativity of this flower. It never is found wild in Palestine, and is thought by many to be imported from South America; yet this surely is not the case, since long before the discovery of the New World, the genuine white lilies were exhibited in many pictures of old Italian and Netherland painters. In Palestine and Egypt they are cultivated as foreign plants, yet seem to have been known in these lands very early and in the oldest time to have been favorites on account of their beautiful, dazzling white flowers. The Jews kept these lilies for a talisman against witchcraft and bad spirits; hence, according to tradition, Judith braided

lilies in her hair before she entered the tent of Holofernes (Judith x. 3, 4). Certainly the rabbi M. Goodman, in his translation of the Greek text of the Apocrypha, did not mention the lilies in the book of Judith:

She pulled off the sack-cloth which she had on, and put off the garments of her widow-hood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

And she took her sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself to allure the eyes of all men that should see her.

But in the Polyglot Bible printed at Hague in 1869 the lily was particularly mentioned in each language; hence in Latin, *Induitque sandalia pedibus suis assumpsitque dextra aliola, lilia, in aures annulos, omnibus quibus ornamentis suis ornavit*, etc. The French text reads, *Des Lys d'or*, etc.

The lily probably had been brought to Europe at the time of the Romans. It can hardly have been a flower other than the white lily which the Venerable Bede calls the most worthy symbol of the Virgin, whose pure white petals represent to us her undefiled body, whose golden stamens her pure soul shining with god-like light. The lily-stalk in the hand of the arch-angel Gabriel, in the pictures of the Annunciation first appears in a later time of the Italian masters. The earlier painters represent the angel with a scepter or olive-branch instead. But in almost every picture at the side of the Virgin is a vase of lilies with three blossoms on every stem. Of the origin of the mystic number three a monkish legend relates:

Once there lived a celebrated Dominican monk whose soul for many years had been troubled with doubt concerning the conception of Mary. In order to solve the mystery he determined to lay it before Egydius, a friar who stood in high repute for piety and divine enlightenment. Brother Egydius, to whom



by inspiration the motive of his coming was made known, went to meet him, and striking the ground with his staff cried out to him: "O renowned monk! *Virgo ante partum!*" And instantly a single white lily grew from the place touched with the staff. And again Egydius struck the ground and cried, "O doubting one! *Virgo in partu!*" and another lily sprang forth. A third time he struck the ground, with the words, "O my brother! *Virgo post partum!*" whereupon a third lily came up, and the belief of the monk was strengthened.

Since that time the lily appears in connection with the Virgin Mary as an architectural ornament. The Cistercian monks especially, who not less than the Dominican, worshiped the Virgin as their particular tutelar saint, introduced this symbol into all their churches, and the open lilies carved in wood on decaying ships and in the cross walks of the abbeys of Fontaines, Ricvaulx, Kirkstall, awaken admiration even now. They also had their peculiar legends of the lily.

Once upon a time there lived a brother of their order who was so simple and stupid that he could learn nothing, and with the exception of the two words *Ave Maria*, of a mythical salutation to the Virgin, could retain nothing in his memory. Therefore he repeated only the words *Ave Maria*, and when finally he was gone to his long home, a lily of pure gold grew from his grave, on every leaf of which the words *Ave Maria* were distinctly to be read.

The lily likewise was the flower which the Savior mentioned in the Sermon on the Mount. It is not positive what variety it was that He showed the people when He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin."

West from the Sea of Gennesareth, now Tabareeyeh, near the scene of the parable of the sowers (Matthew, 13), is a fertile plain covered at different times of the year with varieties of lilies of all colors (Shûshân or Shoshannâh of the Old Testament, krinon of the Sermon on the Mount), among them the tulip (*Tulipa Gesneriana Tourn.*), which is thought by many to be "the rose in the valley." Many commentators give the "lily of the field" as the yellow daffodil (*Amaryllis lutea L.* or *Narcissus Pseudo-Narcissus L.*) whose golden blossoms adorn the fields of the East in the autumn. Later travelers ex-

plain that it is the *Lilium Calcedonicum L.* or the red *Lilium Martagon L.* which formerly was known as the Byzantine lily and was scattered from the Adriatic coast far into the East, but was found in great masses about Galilee, the region known as Kedesh Naphthali where it is surpassed in frequency only by the rhododendrum. Moreover it bloomed in the spring, the time of year, they say, of the Sermon on the Mount, so that the fields shone in red and gold splendor. Others wish to identify the "lily of the field" with the purple flower of the wild artichoke (*Cynara Scolymus Vaillant*), quantities of which are found both in the plain north of Tabor and Esdraelon.

The Benedictine and Cistercian monks, who consider the chalcedony lily the true "lily of the valley," introduced it into Europe and revered it as the great white lily of the Virgin. Like that it is also a symbol of purity of heart and fear of God.

The "rose of the valley" is mentioned in Solomon's Song, yet it is doubtful whether the original text should be so translated and whether the rose especially is meant.

Luther's translation and the authorized English Bible do not entirely agree in this place; the former is, "I am a flower of Sharon, and a rose in the valley," while the latter is, "I am the rose of Sharon, and the lily of the valleys." In the Hebrew Bible the rose is not named. Also opinion is divided on the flower called the "rose in the valley." Tremellius, Diodati, and several rabbis construe it to mean the real rose. Celsius expresses his opinion that it is the daffodil (*Narcissus Pseudo-Narcissus L.*); Genesisius that it is the meadow-saffron (*Colchicum autumnale L.*) which at first sight it exactly resembles, since the narcissus and the lily, which was known as the "rose of the valley" and also as the "flower of Sharon," both bloomed in the spring, while the common or wild English daffodil blooms in the fall.

The large flowered yellow narcissus is abundant in Palestine and was the favorite flower of Mohammed, who praised it thus: "Whoever possesses two loaves of bread, let him trade one for a blossom of narcissus; for bread is nourishment for the body, but the narcissus for the soul."

A monkish legend accounts for the origin of this flower: Once St. Leonhard fought three days with a dragon, and every drop of his blood, as soon as it fell to ground,

was transformed into a narcissus, and since then this flower blooms in great abundance in this place, the region of St. Leonard, in the English shire Sussex. It scarcely can be considered equal to the rose, the second flower dedicated to the Virgin.

Springing from the blood of Adonis, the rose was Aphrodite's flower. It was brought to the northwest of Europe before Christ and in England evidently had become native more than four centuries before that fatal altercation in the temple-garden in London:

Sent between the red rose and the white,  
A thousand souls to death and deadly night.

From Pliny the Elder, the derivation of the name Albion comes from the white rose: *Albion insula sic dicta ab albis rupibus quas mare alluit, vel ob rosas albas quibus abundat.* (Hist. Nat. IV. 16.)

It will be seen from the magnificent rose-decorations in stone which adorn the northern portal of the cathedral at Upsalia, that the first apostles of Christianity came into Scandinavia from England. Since the earliest times the rose has been a church symbol and, before the introduction of Christianity, was considered a mystic flower in heathen Germany and Scandinavia. The most celebrated rose-bush in heathendom was planted by Ludwig the Pious (778-840).

According to another legend another rose-bush stood in the same place in the time of Karl the Great, which for a thousand years has sent forth new shoots but still possesses the same root-stalk from which our heathen ancestors plucked roses.

The rose was under the especial protection of the dwarfs and fairies. That the dwarf Laurin was king of rose-gardens, we read in "The Little Rose Garden," or King Laurin in the "Old Book of Heroes," a collection of old heroic songs.

An old Christian legend which Sir John Mandeville relates in his book of travels, describes the origin of roses: Between Bethlehem and a beautiful church which stands on the east side of that city, is the *Ager floridus* (acre of flowers). In this place once a respectable young lady falsely accused of unchastity, was condemned to be burned to death. When the fire began to blaze around her she prayed to our Lord that so truly as she was innocent He would help her by His merciful favor. As she prayed thus, she walked in the fire which immediately was extinguished,

the brands transformed to red rose-bushes, and the unburned pieces of wood to white rose-bushes, full of blooming roses. These were the first rose-bushes, white and red, ever seen. Thus by the grace of God the virgin was saved, and hence this acre was called the *Ager floridus*.

Since then the rose has been the martyrs' flower. The sainted martyr Dorothea (whose symbolic flower is the blue hyacinth, *Hyacinthus orientalis*) sent the notary Theophilus a bulb with roses from Paradise, and roses sprung from the plain everywhere the blood of the Christian knight wet the ground.

The white as well as the red rose appears very early as a symbol and attribute of the Virgin Mary, and was received as such by St. Dominicus (1170-1233, canonized 1233). He established to the memory of the Mother of Mercy's life, the rosary-prayer in which the prayers are as emblematical as the roses.

A kindred legend (*La Fête*, Rouen, 1499) tells how a steward having collected his master's tributary penny was passing through a woods in which strolling thieves were lying in wait, when suddenly he remembered that he had not prayed the *Psalterium Marianum*, as becomes a pious Christian. While he knelt, lost in thought, the mother of our Lord appeared and placed on his head a wreath in which at every time of the *Ave Maria* a rose bloomed and from which such a wonderful light streamed that the whole forest was illumined. The petitioner himself was not aware of the heavenly phenomenon but the thieves saw it and dared not rob him.

As in the north the flowers once sacred to Freyja were dedicated to the Virgin, so the two gods of Walhalla, Baldur, and Heimdallr gave place to John the Baptist, whose festival calling to mind the ancient worship of the sun, throughout all Europe is celebrated at the time of the summer solstice and is yet national in many localities. In the old German and French calendars this saint bore the same title, "The White," with which both the northern gods were designated as impersonations of the sun. Great yellow or white flowers, shaped like the disc of the sun, were dedicated to Baldur, and so it happened that hypericum (*Hypericum L.*) was the Baptist's flower. In old herbals it was called "*Fuga Daemonum*" because of its power to banish witches and evil spirits, an attribute which it shares with the trefoil

(*Trifolium L.*), the vervain (*Verbena officinalis L.*) formerly also called *heiliges kraut* (sacred herb), and no doubt used for miracles and conjurations, also with the dill (*Anethum graveolens L.*) near which witches cannot approach.

The leaves of two varieties of hypericum (common *Hypericum perforatum*, and the four-cornered *H. quadrangulare L.*) have fine pellucid points, which, the legend says, the devil tipped with needles, bringing to mind Baldur, pierced through by Loki with the mistletoe.

The dark, red-speckled roots, which in many regions of Norway are yet called "Baldur's shrub" and "Baldur's forehead," are now frequently called "John's blood," since the dark red specks first appeared on the anniversary of John's beheading. Baldur's blood was the old northern name for the daisy (*Bellis perennis L.*).

The different varieties of the heliotrope (*Helianthus L.*) came in later times to Europe from Mexico and Brazil. In a window in the apses of St. Remy's Cathedral at Rheims is a picture painted on glass, from the twelfth century, representing, besides the Crucified One, the Holy Virgin and St. John with halos on whose outer circles these heliotropes are shown, all looking toward the Savior, their true sun.

Rosemary (*Rosmarinus officinalis L.*) always has stood in high favor. Its Danish name *elegrin* in South Europe leads one to expect a northern legend. In Southern Europe the rosemary is plaited in the bride's hair. It is also used to sprinkle holy water on the coffin in which with other flowers it is used for decoration and is carried in the mourners' bouquet. It is usually planted on graves. Hung on the entrance to the house or porch, it brings good luck to the household and banishes thieves. Besides, it possesses the power of renewing youth. There is a tradition that a very old, queer, shriveled-up queen had been helped by means of a recipe which she left in exact detail to her heirs: Six pounds of rosemary crushed in a mortar, mixed with water, to be bathed in three times a day.

The seed of a common variety of fern (*Pteris aquilina L.*) was supposed to possess the power of making one invisible.

On St. John's night when the spirit world is supreme and the fairies dance their rounds, at twilight there springs from this fern a wee, blue floweret, which boldly comes into the circle and at midnight, scatters a wonderful seed, and then immediately vanishes. While it is yet falling, it must be carefully gathered in a white cloth never used before. But the gatherer must protect himself from the fairies which guard the seeds and not mind twitching and pinching. The shadow of the mountain-ash is the favorite retreat of the friendly day-fairies. Branches or little crosses of the wood of this tree protect the house and barn from all bad spirits. In a northern myth the mountain-ash is called "Thor's helper," because it bent over at the touch of this god when, on his way to the giants' land, he wished to pass a river which a witch had caused to rise. Hence this tree was honored by all the Scandinavians. In Modrufell, on the north coast of the island, stood or indeed yet stands, an old mountain-ash which on Christmas eve was adorned with torches that no storm could extinguish; on the Orkney Island was a tree yet more wonderful, with which the fate of the island was so bound up that it would pass into another's possession if ever a leaf were carried off. In Wales like homage is paid to this tree. There it is found in church-yards as commonly as the yew-tree among the English. Little crosses of this ash formerly were distributed at certain festivals as a protection against evil spirits.

Also the hazel-tree (*Corylus Avellana L.*) is under the guardianship of fairies and possesses mysterious strength. From it magic wands were cut. The magic wand was used not only in search for mine-lodes and springs, but also served for the discovery and pursuit of thieves. Vallemont tells of a peasant who by the help of a magic wand followed the flight of a murderer forty-five miles by land and thirty by sea, and at last overtook the criminal.

According to the superstition of the mountaineers, the magic wand was swayed by gnomes under whose protection the metal treasures of the earth and many rich galleries have been disclosed by the songs of these little creatures at night on the lonely moor.

## Woman's Council Table.

### COLOR IN HOUSE DECORATION.

BY CANDACE WHEELER.

**T**HE element of beauty in the house was an accident until very recently; a result of the softening and beautifying effect of time or of harmonious human living. Where it existed, it was felt as a mysterious charm belonging to the home; something which pervaded it, but had no separate being; an attractive ghost which attached itself to certain houses, or followed certain people, but came by chance, and was a mystery which no one understood, but every one acknowledged.

This mysterious something that distinguished particular rooms and made beautiful particular houses, was the charm of color; color used in fair proportions and possessing sympathetic qualities, but applied without definite knowledge, and therefore without certain results.

Occasionally the tones had been softened and harmonized by a perspective of years; as hues in a landscape are harmonized by atmosphere and distance. If truth were told, however, this beautifying effect of time has been generally resented by the average householder and ruthlessly swept aside as often as occasion offered.

The laws of color, used in such masses or spaces as are necessary on walls of rooms, or in house interiors, even now have been scarcely formulated, only the most fundamental having become a part of human knowledge.

The greatest possibilities of beauty derived from this element of tint belong to but the few "born colorists" of the world—to whom it is a natural language, and who scarcely know how or wherefore they are guided to sure results.

What is called among painters the *color sense*, is much more rare than that other natural endowment or susceptibility known as an ear for music, and yet the one is to the eye precisely what the other is to the ear, an instinctive knowledge of the laws which govern harmony.

The "born colorist" is one who without

special training, or perhaps in spite of it, can unerringly combine or oppose tints which charm the eye and satisfy the sense. Even among painters this is by no means a common gift, and it is almost more rare to find a picture distinguished for its harmony and beauty of color, than to see a room in which nothing jars and every thing works together for beauty. It seems strange that this should be a rarer personal gift than the musical sense, since nature apparently is far more lavish of her lessons for the eye than for the ear. The tones of the octave certainly exist in the world, but they have been gathered from widely different substances, and carefully linked in order and sequence by human ingenuity, while to the painter, harmonies occur, and sequences follow each other not only over the great surfaces of land and sea and sky, but in the tints and shadows and reflection of every flower and plant and tree. The object-lesson begins when we first open our eyes upon the world and continue through all the circle of sensation and experience which makes up our human lives. I have said that our first teacher in color is nature, and I might go further and say that an intelligent study of the distribution of tints in the natural world will make a successful colorist; but it must be an intelligent, broad, and philosophical study; not a partial one. The whole of the art is founded upon natural laws, but it is very possible to misread or misinterpret them by only partial observation. Principles of masses and spaces and gradations must underlie all accidental harmonies and effects; just as in music the simple strong under-chords of the bass must be the ground for all the changes and trappings of the upper melodies.

The principles and laws of beautiful color, so far as we understand them, correspond curiously to the principles of melodious sound. It is as impossible to produce a beautiful effect from one tone of color, as to make a melody upon one note of the harmonic scale; it is the skillful variation of tone, or opposition of tint, which gives an exquisite satisfaction to the eye. In one



art, sequence produces the effect upon the senses, and in the other, juxtaposition. There is no need of a different nomenclature for the qualities peculiar to the two; scale, notes, tones, harmonies, the words express effects common to both, but color has this advantage, that its harmonies can be *fixed*; once expressed they remain as a constant and ever present delight.

In applying principles of color to house decoration, the first and most important one is that of gradation. The strongest, and generally the purest, tones of color belong naturally at the base, and the floor of a room means the base upon which the scheme of decoration is to be built. The carpet or floor covering should carry the strongest tones. If a single tint is to be used, the walls must take the next gradation, and the ceiling the last. These gradations must be far enough removed from each other to answer any requirements of light or depth, but not far enough to lose their relation. The connecting grades must be easily imaginable, and the relation between them perfectly apparent. These three masses of related color are the groundwork upon which one can play infinite variations.

The tint of any particular room should be chosen with reference not only to personal liking, but first of all, to the quantity and quality of light which pervades it. A north room will require warm and bright treatment. Warm reds, and golden browns, or pure gold colors, especially in curtains, will give an effect of perfect sunshine in a dark and shadowy room, but the same treatment in a room fronting the south would produce an almost insupportable brightness. Interiors with a southern exposure should be treated with cool, light colors, blues in various grades, water greens, and silvery tones which will contrast with the positive yellow of sunlight. Rooms with an east or west light may carry successfully tones of any shade, without violating fundamental laws.

I have already given the scale in which color should be used upon floor, walls, and ceiling, and with this, and reference to direction and amount of light, one may begin to indulge in the personal fancies which give originality and individuality to a home.

After the masses of color are properly distributed, comes the enjoyable work of embellishment; of intensifying it in one place

or softening it in another; of arranging contrasts which will enhance the value of each of the tints contrasted.

If the walls are hung with paper, or inexpensive textile, the change of tone may be obtained in their design, but it is not safe to depend upon hangings of the ordinary class for change of tint.

Knowledge of the laws of color does not enter largely into general manufactures, and the contrasts obtainable in paper-hangings and chintzes, are too crude and inartistic to make good walls; except in the safe and frequent examples of printing in one tint—a darker design upon a lighter background. These give a soft general effect, and the relief to the eye produced by gradation of tone.

This matter of variation without contrast in wall surface, is one of the most important in house decoration. Some difference of tone there must be in large, plain surfaces which lie within the level of the eye; or the monotony of a room becomes fatiguing. A plain, painted wall, may, it is true, be broken by pictures, or cabinets, or bits of china; any thing, in short, which will throw parts of it into shadow, and illumine other parts with gilded reflections; but even then there will be long plain spaces above the picture or cabinet line, where blank monotony of tone will be fatal to the general effect of the room.

It is in this upper space, upon a plain painted wall, that a broad line of flat decoration should occur, but on a wall hung with paper or cloth, it is by no means necessary. Damasked cloths, where the design is shown by the crossing of woven threads, are particularly effective and satisfactory as wall coverings. The soft surface is luxurious to the imagination, and the play of light and shadow upon the warp and woof interests the eye, although there is no actual change of color.

Too much stress can hardly be laid upon the variation of tone in wall surfaces, since the four walls stand for the atmosphere of a room. They are what the eye constantly sees and feels, and one might almost as well be shut up in the dark as to have an absolute blank presented on every side, to that most active minister of happiness, the eye.

Floor coverings, on the contrary, are better in what are called solid colors, and there is philosophy in it as well, since it is pleasanter to be unconscious of one's footing than to have the attention constantly attracted by

change of tint, or even of tone. A good wood floor is in some respects the best possible one for a living room, but unless it be stained, or partially covered, the whole scheme of color in the room must be subordinated to it, and instead of a simple problem, it becomes rather a complex one. The fact however remains that a hard wood floor,

well filled and finished, and carrying one large or several small rugs, fine in themselves and not *out* with the general color of the room, is quite the most satisfactory foundation for general purposes. But in this, as in all decoration, details, based upon general principles of color, are quite within the power of the average home-maker.

## ONE TRUTH IN LIFE.

BY LILIAN WHITING.



It is such a privilege to be able to say a word to girls through the happy medium of THE CHAUTAUQUAN, and my sense of personal sympathy—I had almost said personal presence—is so strong, that I pause in a retrospective glance over eleven years of active service, in its way, and ask myself what drop of distilled wisdom, what truth of significance, do I there find that I may venture to offer to the girl standing on the threshold of all these great forces that make up modern life.

Out of it all I find the one most real, most reliable, and most potent fact to be this: that the Divine help is temporal as well as spiritual; that it is the one most practical force in this world; that spirit *does* control and predetermine the things of sense; that the invisible powers are they that shape life. But now my one earnest desire is to try so to illustrate this conviction, that it will hold a certain illumination and stimulus, and not fall like the dead weight of those trite assertions we are accustomed to call cant. And still illustration by narration of personal experiences in detail, would not give the kind of emphasis I may venture to hope to bring. Shall we not dwell for one moment on a stanza of Mr. Whittier's where he says:

We shape ourselves, the joy or fear  
Of which our coming life is made;  
And fill our future's atmosphere  
With sunshine or with shade.

What is this but the poet's expression of the shaping power of thought, of its creative force; and thought seems to me one of the mediums through which that beautiful

spirit which we name Divine influence may flow into us. It is a great truth that the apostle touches when he tells us "Whatever things are true, are just, are lovely, and of good report,—*think on these things.*" Now by doing precisely this we put ourselves into what I may venture to term the receptive condition toward that positive force we call the good. Modern science is recognizing the reality of thought currents. We have yet no spiritual chemistry to analyze entirely for us the elements, but we all know that the magic of a cheerful and amiable mind fairly transforms a roomful of fretful and discontented people. May we not follow the results of this fact into outward life?

Let us suppose that a girl, after having left school, seeks self-support as a sales-woman in a store. At first the remuneration is small, the girl looks at the time she gives, and the weariness and doubtless the many phases of annoyance, and compares them with the small weekly stipend, and she begins to feel discouraged and discontented. Now let us apply our rule, and see if it be not an unerring test and reliable aid. *God's help is temporal as well as spiritual.* Through a series of circumstances over which, in the partial unconsciousness of childhood and early youth, you have had no control, you find yourself where you are: a girl of eighteen or twenty, let us say; fairly educated, with intelligence, and health, and the fine aspirations that characterize the American girl. You see the girl of wealth and apparent happiness and freedom far greater than your own. Again, you see the girl of the more crude and defective (I do not like to use the term "lower") classes, with less opportunity than your own. But your point of departure is just this present. Now may we

not lay hold on one or two truths here that will help us? First, is it not a great good fortune to recognize that work is not so much drudgery as it is development, and that to have the work given us to do, is quite apart even from its remuneration, something for which to be thankful? We remember Mrs. Browning's lines:

Get work:

Be sure 'tis better than what you work to get.

Why, if we are getting into our hands a trade, or an occupation which we are by and by to become accomplished mistresses of, we have a possession that is our capital. And unlike money in a bank, it is a capital that no one can take from us. When the young sales-woman becomes so swift and accurate with her accounts, so nimble with her fingers, and so engaging in manner that her individuality attracts trade to her department, she has done more for herself than if she had laid up one thousand dollars in the bank. Or suppose she is a typewriter, a dress-maker's apprentice, or a compositor, the same rule holds true. The day that she becomes the accomplished mistress of her occupation, that day she becomes largely the mistress of her own fate; she has something in her hands that the world of activities needs, and to some degree she can control the terms on which she serves, to some degree, let me repeat, because humanity is all interdependent; no one of us, happily, is wholly free from mutual obligation, and no one of us can altogether dictate the terms by which we serve or are served. When, in my own case (if you will pardon me a personal allusion), I began journalistic work on \$10.00 a week, I felt, "I would gladly give twice that, if I had it, for the privilege of doing the work for the education and enlargement of life it is to me." And I have always felt that in our work, as young women, we must recognize this great truth, that it is a signal benefit to have the work to do and that often to get work is better than what we work to get. I should not dare assert this theoretically if I had not tested its truth practically. Now that deepest truth of

all, that the Divine help is temporal as well as spiritual, is that which enters, especially, into the working life of self-support. And I venture to believe one of the first conditions of receiving this aid is to keep the thoughts on things elevated and noble; to dwell on the good and not on the evil in our associates or our surroundings. Truly, out of the heart are the issues of life. And this modern scientific discovery of the potency of thought currents reveals how the quality of our thoughts, of our inner life, as we call it, attracts good people, and pleasant and helpful circumstances, or the reverse. Now I suppose this is the philosophy of the benefit in the reading of the Bible. The great explorer Stanley tells us, in his book which has thrilled two worlds, how, in the midst of the well-nigh fatal hardships of his journey through the Dark Continent, he read his Bible and called on and relied on the Divine help. It was more potent to him than servants or weapons.

I look from my window as I write, on the electric cars gliding by. A slight wire connects the car with the great storage of electric power above. Without this connection all the electricity in the universe would not move the car. Now it seems to me this is a type of the volition of our lives and the infinite Divine force ready to help us. The wire of connection is prayer. Through faith and belief and love we receive this potent force. Through keeping the mind so that we think on those things which are pure and lovely and of good report, we grow into that atmosphere and make it our own.

All our lives, in a true sense, are apprenticeships. We are placed in this world to learn, "to grow," as Margaret Fuller well said, and our work seems to be the appointed means of enlargement and elevation, and this is assured by elevating our work by this recognition. Duty is not drudgery. Christ's help, temporal as well as spiritual, redeems it. And we all remember that the highest and noblest life the world has ever known—that of Jesus—"came not to be ministered unto, but to minister."

## Woman's Council Table.

### STRANGERS IN BOSTON.

BY MARY REES MULLINER.



HE sensations of a young woman alone in a great city, are among the saddest that can be known or imagined. The loneliness, the knowledge that dangers, seen and unseen, await her, and the feeling of uncertainty that be-sets her, conspire to make her a prey to the bluest of the "blues."

Yet there are hundreds of such travelers entering our sea-ports daily, from the provinces and from Europe. Some have left pleasant homes, and expect to find their counterparts in this land. Others have come from where luxury is unknown, and newspapers, and the knowledge gained from them, are far beyond reach.

Coming into Boston, with money nearly or quite spent in the unexpected expenses incident to travel, bewildered by the bustle and confusion around her, and anxiously looking for her baggage to have it passed by the custom-house officers, how welcome to the weary immigrant must be the sight of a little blue badge, on which are printed the words, "Traveler's Aid. B. Y. W. C. A." and the sound of a cheery voice, asking if the speaker cannot do something to help her.

There is a haven of rest then opened to her, that she enters thankfully. Miss Blodgett, the agent, inquires into her circumstances, asking if she has friends in the city, if she expected them to meet her, and in a few moments, the lonely one is pouring her difficulties into a sympathetic ear.

If there is no tie of kindred or friendship drawing our young friend to this country, and she has come to better her fortunes and to make a home for herself, Miss Blodgett conducts her to the Employment Office in the Berkeley Street Home. If needing rest, here she can remain, at nominal charges, for a time, and then she can readily find a place with good wages in a home where she will be sheltered from evil. She may not need to take a rest, but is ready to go immediately into service, as happened a few days ago, when a satisfactory engagement was made within three hours from the time the steamer arrived, and the girl from the provinces stepped into a good home, instead of losing

herself in the city, for she was without money or friends.

It is not only places for house servants that are obtained, though it is but just to say there is a greater demand for them than for any other class of workers, but there is a registry for stenographers, clerks, nurses, house-keepers, dressmakers, and all the so-called higher grades of work. Best of all, the superintendents of the employment bureau really interest themselves in finding the proper niche for each one, and often succeed in doing so.

Perhaps a stranger comes from over the seas, whose only weapons for fighting "the wolf" are a pair of strong hands, but these untrained to work as it is done in the modern house. For her, the Training School opens its doors, and entering, she is given board and lodging free, for three or six months, while, under an English matron, she is taught to do all kinds of housework, cooking, serving, sewing and mending, not neglecting her soul and mind as she is encouraged to lead a useful and Godly life, making use of all her faculties.

There is a great demand for the graduates of this school, and instances might be given of girls coming here directly from the ship that brought them over, and, after their term of service, becoming self-respecting and respected members of society.

Oftentimes the traveler has the address of friends, not always a correct or intelligible one, by the way, and the agent need only guide her there. Others expect to go to other places, and are advised in regard to telegraphing, and given information as to the journey.

One case in point illustrates the value of the work. Miss Blodgett had hesitated about speaking to a well-dressed, intelligent looking young woman, whom we may call J. M., but she finally did so. She had a through ticket to New York, and from there was going to a town in New Jersey, about thirty miles out, to her brother's home. She seemed to have no idea of what it meant to land in New York, alone, and find her brother not at the boat to meet her. Miss Blodgett advised her to telegraph to her brother, telling her



he would not be likely to know when she would come, but she insisted she would take the risk of it. Finally, after explaining the terrible nature of the risk, by delicate questioning, the agent found that J. M. really had not the money to pay for telegraphing. To loan the necessary amount, and send the message, was but short work, and after receiving full directions as to her journey, J. M. was sent on her way. But imagine what would have become of her, if she had gone on without money.

The good accomplished by this work is immeasurable, and one wonders how it can be possible it was not thought of many years ago. Strange to say, the agent has had to work against much opposition, but finally, by steadily showing the real nature of what she wanted to do, she has won the confidence and co-operation of the steamship companies and their employees. Now, those on the boat look out for young travelers, and urge them to remain on board until she can get there. As she meets about fifty steamships each month, and two or three may get in at one time, the value of this co-operation is at once evident.

Let it not be supposed, however, that the work of the Boston Young Women's Christian Association is only to the needy foreigner who comes to our shores. There are two homes, accommodating about three hundred boarders, most of them young women under thirty years of age, and representing every branch of industry, including students. The home-like feeling is very noticeable, even to the summer transients, who by hundreds, come here in preference to a hotel. Applications for rooms are much in excess of the supply, but when so desired, the superintendent

ent recommends houses outside, and makes the stranger feel she is welcome to all the privileges of the home, the reading-room, and social services, and that, if she is ever in need of friendly counsel and aid, the officers of the association stand ready to do all in their power to help her solve life's problems.

A word more as to the department of social purity and temperance. An earnest worker has given heart and strength to this work on the streets of Boston. Of a winsome presence, she has gained great power over many thoughtless girls, who had else been ignorant of what, for their own safety, they needed to be most intelligent. Leaflets and papers are distributed in large numbers, and they do not meet with the fate of many other tracts, that of being thrown away, for policemen say to this missionary, "How do you manage to get the girls to keep your papers? I haven't found half a dozen on my beat."

Passing along by the Back Bay, Miss C. saw a woman walking near the water's edge, with a look of desperation, and kindly asked her what she was doing. "Looking for a good place to jump off," was the reckless reply. "Oh," said Miss C., "that isn't a good one, come along with me, and I'll help you find a better place." The ready wit won the confidence of the poor outcast, and she was soon taken to a better place, from which she did not want to jump into a suicide's grave.

In byways and lanes, in the crowded streets, and at factory doors, wherever the young are found needing wise and motherly advice, this Christian lady works and sows the seeds of a harvest that will surely be well pleasing to Him who said, "Blessed are the pure in heart, for they shall see God."

## A FEW WORDS FOR THE CAGED.

BY OLIVE THORNE MILLER.



SOME kind soul longing for a "mission"—some latter-day Dorothea Dix—ought to take up the cause of cage birds. No person should be allowed to own a captive until he or she had been trained in the care of it. It is easy, with a little pains, to make a bird so happy and contented that he prefers his sheltered and easy life to the hard

work and dangers of freedom. Yet how much the little creatures suffer every day from the carelessness and ignorance of the people about them!

One or two suggestions for the health and happiness of our little friends in feathers, I wish to make. First as to a little variety in their lives. It is always a pleasure, and it is easily possible, if one cares enough to take a little trouble, to let a bird have the freedom

of a room for some hours every day. If food and water are to be had only in the cage, he will soon learn to go home, and almost every one is quite contented to stay there after having an outing in the morning. To arrange a cage conveniently for this purpose a long perch is needed. I use "dowelling," procured of cabinet makers or at house furnishing stores. A piece of this, two or three feet long, thrust through the open door and between the wires at the back of the cage to hold it steady, makes a nice place to alight on. The birds like a door-step, and it is much easier to come to a conspicuous perch than to find and enter the door on the wing.

I should like also to speak of the ordinary arrangements for bathing. Nothing can be more absurd than the long, narrow cups furnished with cages for this purpose. One would think the birds laid themselves down straight in their bath as we do, and indeed they would be obliged to do so, to get much good out of the ridiculous things. They should have a round, shallow dish; a cat bird needs one at least the size of a dining plate, and larger is better. It should have an inch and a half of water, for a bird of that size, with an edge that he can stand upon, and it should not be slippery so that his footing will be insecure. The best I have been able to find is a suitable sized, rough, earthen flower-pot saucer, and this is exactly what they like. But if it cannot be found large enough, the next best is a deep, pressed tin pie plate, with a flat edge, painted with oil paint on the inside, and sanded while the paint is wet. Enough sand will stick to the paint to make a good foot-hold, and this is perfectly satisfactory.

So long as cage doors are made of a size to admit only the ordinary cage bath tub, the bath must be given outside, or the cage must be lifted off its own foundation, when its construction will allow. Another way to manage the bath when the bottom of the cage does not come off, is to put the cage on a table beside an empty cage which covers a bathing dish. In this one there must be no perches or your bird, once in, will be apt to

stay. The doors of the two cages, both open, must be brought close together, and a long perch passed through both doors. The bird, seeing the water, will naturally go to the perch nearest to it and that of course will lead him into the annex, or bath room. After bathing he goes upon the only perch there, and is soon drawn, by the higher perches he sees in his own cage, to return to it; then you close the doors and return him to his place. In this way you can easily give a bird a great pleasure and benefit without letting him out in the room.

A word or two as to food aside from the common canary seed and mocking-bird food, which dealers prescribe for all birds, according as they are seed or insect eaters.

Birds of the grosbeak family need always a dish of canary seed and another of "rough rice" (so called by bird dealers) which is simply common rice in the husk; they should have also a little hemp seed scattered over the ground on the cage floor. Like most other birds, too, they should have whatever green food they prefer, and in this they have strong, individual tastes. Grapes are usually acceptable, sorrel leaves, or a slice of apple when nothing else can be procured. Huckleberries and the wild "poke berries" are liked by many birds. They all enjoy picking berries from the branch for themselves, though most of them will take tidbits from one's fingers. Raw green peas are an acceptable addition to the fare of many birds, and the dried currants of the groceries, soaked several hours till soft and plumped out, are greedily eaten. Worms, too, or tiny snippings of raw beef every day are welcome, and good for the insect eaters.

Birds that have been tamed are exceedingly fond of coming to our tables, and selecting what they prefer to eat. It is very amusing and surprising to see what they fancy, but it is in nearly every case a mistake to allow it, and I believe is sure, sooner or later, to be fatal. Parrots and cockatoos are in much better health if kept entirely upon seed and water, with perhaps a little fruit or "green stuff" as desert.

OUR GRANDMOTHER'S MANUAL.

BY JOEL BENTON.



HAVE before me a curious and amusing book. It is fashioned somewhat elegantly, after the manner of the once popular annual, with frontispiece and vignette, and is bound in full morocco. The title of it is "The Young Lady's Own Book: A Manual of Intellectual Improvement and Moral Deportment." It was published fifty-five years ago by "Key & Biddle," of Philadelphia, and the author, who keeps his name in reserve, had already published "The Young Man's Own Book." His excuse for preparing this work is, that most of the books written "for the use of the fair sex" are of "rather a frivolous character." To give something in their place possessing more solid qualities was therefore his aim in writing.

The topics treated are "The Employment of Time," "Causes of Female Influence," "Reading," "The Young Ladies' Library," "On Letter Writing," "Propriety of Dancing," "Evils of Card Playing," "Government of the Temper," "Choice of Friends," "Dress," "Decorum," "Delicacy," "Female Duties," "Needlework," "Keeping of Home," "Mental Cultivation," and many others. These essays are not all by the author; some are borrowed from contemporary writers, but all are exceedingly well written. It impresses one, on looking it over, that certain indications which this little manual gives of the changed ideal for woman, set up in the present time, may make a few extracts from the book interesting. The writer says:

Domestic life is a woman's sphere, and it is there that she is most usefully as well as most appropriately employed. . . . The mind of woman is, perhaps, incapable of the originality and strength requisite for the sublime. Even St. Cecilia exists only in an elegant legend; and the poetry of music, if often felt and expressed, has seldom been conceived by a female adept. But the practical talents of woman are far from contemptible. . . . They should not grasp at too much, nor be content with superficial attainment; they should not merely daub a few flowers, G-Jan.

or hammer out a few tunes, or trifle away their time in inept efforts, which at best claim only indulgence; but they should do well what they do attempt, and do it without affectation or display.

Gentleness, willingness to listen in conversation, and an expression of dependence on the other sex are commended. Offashion the writer says it is a mistake to suppose that it is "a criterion of elegance":

The modes of fashion are entirely conventional, and are often as ungraceful as they are capricious. . . . We may smile at the strictures of *The Spectator* on the patches of his day; but the coiffure of this century has vied with the cushion of the last, and the dimensions of our own petticoats have sometimes seemed to threaten the re-instatement of the hoop. . . . But breeding is quite a different thing. It is without affectation and without constraint. It is unobtrusive and unpretending. . . . We often see women who have lived much in society very deficient in this criterion of grace. And we can quite understand the remark of a really high-bred woman on a candidate for fashionable celebrity: "Yes, she is very pretty and very pleasing, but she wants repose."

Upon education the author remarks:

What a woman knows is comparatively of little importance to what a woman is. . . . A woman is excused from all professional knowledge. . . . Thus men study in order to qualify themselves for the law, for physic, for various departments in political life, for instructing others from the pulpit or the professor's chair. . . . Now as a woman can never be called to any of the professions, it is evident you have nothing to do with such studies. . . . Men have various departments in active life; women have but one, and all women have the same, differently modified indeed by their rank in life and other incidental circumstances. It is, to be a wife, a mother, a mistress of a family. The knowledge belonging to these duties is your professional knowledge, the want of which nothing will excuse. Literary knowledge, therefore, in men is often an indispensable duty; in women it can be only a desirable accomplishment.

The world has evidently moved a little since the above sentences were written; and,

though they were strictly orthodox in their time, the writer probably had no faint conception even, of what industrial education and social changes were before him. The step from centuries ago to Andrew Jackson's period, in whose presidency this little book was issued, seems not so long, in some respects, as the one from that time to this. What the writer of it would have thought of Vassar College and its kindred institutions, it is not perfectly easy to conjecture.

The Young Lady's Library, or what it should be, receives a special chapter. The works of Mrs. Barbauld, Mrs. Hemans, Miss Taylor, Miss More, Mrs. Chic, and Miss H. Adams are "cordially commended for their moral tendency as well as for their literary excellence." A select library is outlined which can be recommended "without reserve," as "suitable for a young lady's reading." In the list we find:

#### HISTORY AND BIOGRAPHY.

Robertson's History of America; Robertson's History of Scotland; Robertson's History of Charles V.; Frost's History of Ancient and Modern Greece; Botta's American Revolution; Marshall's Life of Washington; Goldsmith's History of England [the complete work]; Rollin's Ancient History; Scott's History of Scotland; Scott's Tales of a Grandfather; Plutarch's Lives; Irving's Conquest of Granada; Irving's Life of Columbus; Life of John Ledyard; Life of Patrick Henry; Kames' Elements of Criticism. Frost's condensed edition; Valerius, A Roman Story [a fiction, but full of historical and moral truth]; Redwood, by Miss Sedgwick; Alison on Taste; The Spectator; The Rambler; Paul and Virginia; Our Village by Miss Mitford; Wirt's British Spy.

#### MORAL AND RELIGIOUS WORKS.

Chalmers' Works; Extracts from Fenelon's Works; Massillon's Sermons; Bourdaloue's Sermons; Taylor's Holy Living; Taylor's Holy Dying; Taylor's Life of Christ; Law's Serious Call; William Penn's Works; Paley's Works; Dick's Christian Philosopher; Dick's Philosophy of a Distinct State; Dick's Philosophy of Religion; Alexander Watson; Jenyns; Leslie; and Paley's Evidences of Christianity: in one pocket volume.

These writers are of various Christian denominations, but they all agree in eloquently urging upon us the great duties of religion and morality.

#### POETRY.

Milton's; Cowper's; Walter Scott's; Camp-

bell's; Darwin's; Bryant's; Wilson's; Southey's; Wordsworth's; Bowles'; Coleridge's; Kirke White's; Howard Barton's; Milman's; Hillhouse's, viz., Hadad and Percy's Masque.

Very few of these titles are seen in a young lady's library to-day, and of some of them, even the character and history as well as the authors are forgotten. But one may venture to say, judging the unknown from the known, that not one of them could minister to "frivolity."

The author of the manual does not object to a moderate and discreet use of dancing. He realizes that it has advantages, and "is at once a graceful, healthful, and delightful accomplishment." He does not specially enjoin the practice, but allows it, and simply protests against the "vulgar and boisterous" kind, and excess in the practice of the amusement. After giving a good deal of wise advice concerning cards, he admits that card-playing is so well established that one often cannot, "with ease and propriety," abstain from playing when asked to give assistance. He says:

When you are so situated, your complying with the occasion may be both allowable and proper, provided the stakes are but trifling, your tempers are not ruffled, and what you win or lose is agreed to be given away in charity. By this means, perhaps, you may "make to yourselves friends of the mammon of unrighteousness."

There is certainly a stretch of liberality in the above advice, which, in so moral a censor, is inconsistent and startling. Of the church fair he speaks with a slight note of warning:

We may, some of us, question altogether the propriety of young women offering their gay wares at a public mart, or exacting a guinea for every bauble; we may think that they might spend their time more profitably than in making heart's-ease pin-cushions, or wafer-toys; but if they are to do these things, let them do them without effort or affectation. It is the importance assumed on such occasions that is the chief cause of offense.

No chapter, for a wonder, is given to either courtship or marriage; but the way in which young men should be received and treated, and the strict attention of wives to their husbands' wants and happiness are incidentally discussed. On the latter point the book says:

Obedience is a very small part of conjugal



duty and, in most cases, easily performed. Women have, indeed, not much cause to complain of their subjection; for, though they are apt, very inconsiderately, to deliver up their right of self-control, they suffer from this rashness, on the whole, less frequently than might be expected. A woman must, however, make her conjugal duties her first object. She must not think that any thing will do for her husband,—that any room is good enough for her husband,—that it is not worth while to be agreeable when there is only her husband,—that she may close her piano or lay aside her brush, for why should she play or paint merely to amuse her husband? No! She must consider all these little arts of pleasing chiefly valuable on his account,—as means of perpetuating her attractions and giving permanence to his affection.

Speaking of the young, unmarried lady, the manual says:

Many are of opinion that a very young woman can hardly be too silent and reserved in company. . . . In your father's house, it is certainly proper for you to pay civility to the guests, and to talk to them in your turn with modesty and respect if they encourage you to it.

Of a young lady who has been long in society, it is said respecting conversation:

It is not, however, by effort that she will succeed, nor by mere volubility that she will render herself agreeable. Some women seem to think time lost when they are not talking. But soliloquizing is not conversation. In women too, an attempt at display is always disagreeable, and even brilliancy will not atone for it. It is thought bad enough for her to write octavos,—what must be thought of her if she speak folios?

Our writer says under the head of "Female Duties":

Respect to ministers is both a religious and a social duty; but one, unhappily, too little understood and practiced. . . . It is a want of this sentiment that renders young women more fastidious than they are teachable, fonder of comparing the merits of different ministers than of listening to their instructions, and more ready to carp at what they do not like, than to gather good from what they hear.

But of this manual of something over three hundred pages, crammed full of advice, one might go on selecting much farther; but it is the spirit of the book, chiefly, that I have tried to catch. Its advice on letter-folding in these days of envelopes is of course outlawed. "Keeping at Home" is a chapter based on Scripture. The virtue of this domesticity is strongly enforced. The idea of rigid feminine subordination is stringently set forth all through by this writer, and this account may well be concluded by a paragraph relating to it. The book says:

It must be allowed that literary ladies have not been always very prepossessing. The disciple of Woolstoncraft threw off her hat and called for a bootjack; and imagined that by affecting the manners of the other sex she should best assert her equality with them. The female pedant appears in a disordered dress, and with inky fingers, and fancies that the further she is removed from feminine grace, the nearer she approaches to manly vigor. And we cannot wonder that, with such examples, men should prefer proficient in housewifery to smatterers in science; and that they would rather see on their wife's table Mrs. Dalgairns on Domestic than Mrs. Marcet on Political Economy.

## KEEPING A DIARY.

BY MARY LOWE DICKINSON.



**E**ARLY or late, and usually quite early, there comes this question into the mind of nearly every young girl, and it comes especially on anniversary days when the inner life makes more or less effective demands for perfection, when she means to do a little more and to work a little harder, to be a little better than she has ever been before.

Those of us who have to deal with young girls are very apt to hear this question: "Would you advise me to begin journalizing; do you think it desirable to keep a diary?" And this year in particular from young girls widely scattered, some of them down by the Atlantic Coast and some of them by the Pacific and others dwelling in the region of the Rockies, half way between, the question came so many times that I have de-

cided to put the pith of the various answers into one little paper, thinking that possibly those who do not belong to my very numerous family of girls may find an answer in it.

First of all let us look at some of the disadvantages of journalizing, for these are more numerous than at first glance one would suppose. And first among them is this: there is nothing worse for young people than to lay a burden upon their own minds of something to be done which they do not intend regularly and steadily to perform. When you have decided to keep a journal, it takes, in your own mind, the form of a daily duty, and to have a daily duty which is frequently forgotten and occasionally neglected, does more harm to the moral nature than all the journals can do it good, because there are no wounds so great as wounds to the conscience. To know that we may do a thing or not, as we please, and that there is no obligation about it, makes neglect seem harmless, but every time we neglect a thing which we have previously accepted as something that we ought to do, we have made an attack on the moral nature which weakens it for the next assault. Then again if we rank the journalizing among the things that may be done or not, as one pleases, we have simply provided that it shall be done regularly at first, then spasmodically, then indifferently, and finally not at all. The summing up then is this: to undertake a journal, to keep a diary as a duty, and then to neglect it, is worse than not to begin it at all. On the other hand, to undertake it in the go-as-you-please style is sure to result in not doing it at all. Hence better not begin it at all.

Among the other disadvantages, and this applies to the girls who do keep a diary faithfully and conscientiously, is the fact that we become accustomed to confiding to it the things which we ought to trust only to memory, and in young people, especially, their self-training and the training they receive from others should be in the direction of strengthening and perfecting this power of the mind.

These disadvantages removed, the way seems clear to keep a diary, and to keep it in such a way as to result in great benefit to the writer. So, first of all, if you attempt writing, put it among the regular things to be attended to as certainly and with as much regularity, if possible, as you turn to your

lessons or go to your dinner. Choose a time in the day when your record need not be hurried. A few minutes at night before retiring, when the labors and pleasures of the day are over, if one is not too weary, is a very suitable time. Select a book large enough so that you can write easily and read afterward, if you desire to do so, with satisfaction. Do not feel that necessarily every line of your page for the day must be filled. Make no record of those things which you ought to remember without any record. On no account allow the diary to degenerate into a simple memorandum book of engagements and plans. If you make it in any sense a transcript of facts as to where you have been and what you have done and whom you have met, learn to enter these facts in the briefest possible form at the beginning of the record. For the rest of the space let it hold something that shall indicate where you were mentally and what you were spiritually on such a day of such a year of life. I do not mean by that that you should constantly make events of your own thoughts or incidents of your own feelings. Indeed, it is a mistake to make the journal entirely introspective and a place for writing out the secret self-examination of your own soul, which should be made before God, and should not be left on record perhaps for other eyes to see. The danger of introspection lies in the fact that if one *feels* good and happy she thinks she is good, and the feelings come to be regarded as indications of genuine growth in grace and character, when quite the contrary is often true. Because the sun shines and you *feel* as if you loved God is not always an indication that you are living in accordance with His will, any more than are the facts that clouds lower, and rain falls, and your spirits are depressed, and you have a headache, an indication that your life and purposes are not in harmony with the will of God. If you watch yourself in this particular, watch with discrimination and care. Make entry of such failures, the remembrance of which will lead you to be more careful for the future. Make entry of such successes as will prove a strengthening and stimulating inspiration in the future. Leave on the page a record as to your reading or your studies, such as will enable you in the future to know what progress you have made. Put on the page of your diary that which, if read six months afterward, shall

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reveal to you not only what you did and where you were, but what you were in character, in attainment, in intelligence and purpose. Such a record cannot fail to prove most helpful and most healthful and tonic in its effect upon the character.

Nothing will help one better to keep in mind how rapidly the days are flying and to realize how little one is accomplishing than the habit of a daily consideration as to the progress of the life. In the fact that it lifts the nature above a simple slipshod routine, and holds one's own life and soul to account, lies, perhaps, the greatest moral advantage of keeping a journal, and that advantage is great enough to induce any young person to keep one, who is anxious and desirous of being the best it is possible to be, and of doing the best it is possible to do. Then the minor advantages are the habit of formulating one's own thoughts, giving them conciseness of expression, and learning to condense or to omit that which is unnecessary and unimportant. All such practice is of value to every young mind. So much of what we do, and what we are, and what we

learn lies in such chaotic confusion in the mind that the word "scatter-brain" would apply to many more of us than have ever appropriated it to ourselves. The habit of taking what we are, what we are doing, what we are learning, and what we are thinking, and arranging all the loose mass of material and classifying and formulating it, is of the greatest advantage. We will not linger over the improvement in such things as spelling, punctuation, construction of sentences, and such other trifles with which all our young people are supposed to be quite familiar; we will only add that we know of young people to whom the keeping of their journal has been the best education that they have ever known. And we will say that we believe any young mind that is willing to take itself in hand and grapple with the difficulties, may find the keeping of a journal worth more to the character than any one study he can choose out of a whole college list.

Try it, and if you don't find it to be true, report to the author and let us find out where the difficulty may be.

### DINNER-GIVING IN WASHINGTON.

BY MRS. CARL BARUS.



WO of the elements for successful dinner-giving, guests who can talk and hosts who have a full purse, are found in Washington more abundantly than in any other city of its size in the country.

The composition of Washington society is unique and without a duplicate elsewhere. Congressmen can talk well; the most effective instruments in securing their election to office have been their tongues. Besides the congressional contingent, professional life has brought to Washington a large body of excellent diners-out in the persons of the military and naval officers. The naval men especially have had in the routine of their service unusual opportunities for gleaning amusing incidents, stationed as they have been in various quarters of the globe with ample leisure to look about them and observe. The Scientific Bureaus of the Government have attracted many experts, men

whose special researches have made for them a national reputation; and though the scientist is apt to be associated with plain living and high thinking, yet when occasion serves he can prove as genial a companion as his neighbor.

The members of the various diplomatic corps, with superabundant leisure at their command, offer a host the pleasure of adding a piquant flavor to his dinner table talk by the introduction of foreign tongues. The short hours of service, from nine to four, required from government workers, give all classes leisure for enjoyment, and spread a feeling of dignified ease over the entire city.

That dinner companies, always the most agreeable outlet for conversational gifts, should be popular where such an abundance of men of ready wit and leisure are congregated, is what might be anticipated.

The ever increasing number of wealthy citizens from all sections of the country who are attracted to Washington as a winter resi-

dence on account of its climate and its social opportunities, furnishes each year a larger number of genial hosts. The Washington code of social etiquette, requiring strangers to make the first advances toward acquaintanceship, gives newcomers desirous of entertaining, an easier entrance to what passes under the elastic name of *society* than can be found in any other Eastern city. The interests that have drawn men to the National Capital are so complex and their antecedent histories so varied that there is not that tendency to cliques which exists in cities where the population is more stable. One does not scrutinize too closely the family tree of his host, but, with the conviction that even a rapid culture may have charms, accepts the genuine and liberal hospitality.

There is a significance in social courtesies in Washington not to be found elsewhere from the fact that it is the residence of the President, certain ceremonial forms in relation to the Executive and his Cabinet have become crystallized into traditional laws.

The President entertains at his table the foreign diplomats, the Cabinet officers, the Judges of the Supreme Court, Senators, Representatives, and such other distinguished citizens or fashionable residents as he may wish to honor. In return he may only dine at the houses of his Cabinet counselors. As a rule, the wife of the President has bound herself to an observance of the same limited hospitality, but the other members of his family enter freely into the social gayeties of the Capital, recognized by all as members of the Executive household, and always taking social precedence of other guests. Away

from Washington the President may be the guest of whomsoever he chooses.

Three formal state dinners always find a place on the calendar of the President's official courtesies, and are given in the months of January and February. They are the dinner to his Cabinet officers and their wives, to the Diplomatic Representatives of foreign governments and their families, and to the Chief Justice of the Supreme Court and his Associates. To each of these notable entertainments are added guests from among the official and unofficial residents.

Though by the letter of the law the Cabinet officers rank officially below the Senators (who having a voice in their appointment are considered as superiors) yet the social popularity of the Cabinet households is such that at unofficial entertainments they are accorded precedence.

The Secretary of State, although no purse is granted him for the purpose, is expected to give dinners to express the nation's cordiality to the distinguished foreigners with whom his Department has dealings. The social expenses of a Cabinet portfolio must prevent its acceptance by any but rich men.

The tendency is always toward abusing a popular custom, the tedious and elaborate menu considered essential to a well-appointed dinner has threatened to convert a pleasure into a task, but there are indications that reform is to be introduced and a simpler and less wearying program to be adopted. The reformers having the prestige of their official station to sustain them probably will make a successful attack upon existing customs.

## THE FACTS AND THE REMEDY.

BY MARY GAY HUMPHREYS.

**T**HE replacing of old ideas by new ideas, and their transformation into different motives for action, conducted by correspondingly different methods is most interesting phase of modern life.

One of the most penetrating and transforming of these is evidenced in the comparatively new view of the integrity of society.

That pithily expressed phrase, "An injury to one is the concern of all," is the di-

rect outcome of this new conception of the fabric of civilization.

So much is necessary, to comprehend those newly awakened sympathies taking from in organized action among women, and which are due to this extension of the social horizon.

To put the matter more concretely, it was not so long ago that when a woman went shopping she had no conception of any duty in the matter beyond that to her husband, who earned the money he gave her, and to



her children, who would inherit her savings. This duty was naturally most conscientiously performed when she could lay out her money to the best advantage, that being understood by buying where she could buy the cheapest.

The new view which the enlightened woman now takes of her duty is no longer bounded by her door-step. She sees afar off the needle-woman in her garret making button-holes at 37 cents a day, hemstitching collars at 24 cents a dozen; she sees the serried lines of girls in illy-ventilated factories amid the din of hundreds of sewing-machines flying at nervous speed, anæmia and pelvic diseases perched on every chair, that she may buy skirts with eighteen tucks for 49 cents apiece; she sees sales-women standing for ten hours a day in an overheated, exhausting atmosphere, living on bread and tea and stifling hunger for two cents, with a chocolate *éclair* at noon.

Not only does she see these but she knows that the woman in the garret, the girl at the flying machine, and the tired sales-woman are each working for her. No matter how many steps intervene, she is really their task-master. There is no way of shirking the responsibility. All cheapening of production is for the benefit of the consumer. In the relations of employer, employed, and consumer, the last has the commanding place.

If this new sense of the inter-dependence of every part of the structure of civilization ended with the disturbance of her sympathies, the harassment of her feelings, she could not be said to have gained by the farther seeing position. But with it have come new methods of action, a new application of means to an end, a new motive power. Briefly, this is called organization, and with one manifestation of it are we interested here.

When a woman has arrived at the conviction that she has no right, ethical or economical, to buy as cheaply as she can; when she has realized that there is a point beyond which goods cannot be sold to her over the counter except at the cost of blood, flesh, and often the honor of other women, she is not left helpless with a bundle of unpleasant facts. She knows that by combination with other women like minded, by standing shoulder to shoulder, by the strengthening of bonds, the nearest approach to the solution of the difficult problems which vex this age is in her grasp.

Of all the numerous factors in the working world it is the sales-woman with whom she comes into most direct relations. That personal friction which is so often unfortunately the result of this immediate contact is but too apt to make the person on the outside of the counter forget that the long hours and impoverished air breed irritability, and that "Charley, and the blue silk dress worn at the ball," are only the outlets of hope and youth which nature kindly furnishes against a situation that might breed despair; for the sales-woman's life, in the large cities at least, has no legitimate outcome, and is held by precarious tenure against the crowds pressing from below.

The first thing that women can do by organization is to pledge themselves not to shop after five o'clock, and never to shop on Saturday afternoons. In New York City all the prominent retail shops are closed on Saturday afternoons during the summer months; but there is no reason why the half holiday should not hold throughout the year. This is so simple and easy a thing to do and to follow up that we need scarcely resort to Australian methods, in which any person seen entering a shop on Saturday afternoons was hooted by the populace, until the custom was entirely broken up.

In New York City such a movement is taking shape, and its proposed object is what is to be known as the Consumers' League. This will be an organization of which its members pledge themselves to patronize those retail stores in which the number of hours is limited, in which the rate of wages does not fall below a certain amount, in which the physical welfare of the employees is considered in the way of furnishing seats, in giving sufficient time for lunch, in affording proper ventilation and other considerations of health and decency, in payment for over-time, and in giving the usual holidays prescribed by law.

Those shops which fall within the requirements, and it is pleasant to add that there are already such, are to be put upon what is called the White List, which list is to be published at stated times and disseminated throughout the country.

This is of course but the immediate and preparatory work. In time it is expected to extend so that it will include the needle-women in the tenement house and the girl at her sewing-machine in the factory.

## Woman's Council Table.

### GIORGIONE.

BY SARAH K. BOLTON.

**L**ONG years ago, when Venice ruled the sea,  
Two youths together lived, and wor-  
shipped art,  
Titian and Giorgione; both had learned  
The mastery of color, and one sang  
Upon the lute the songs his poet-soul  
Wrought out in measure, sad, intense, and  
strong,  
Like his own shadowed life.

Both painters loved,  
And grew diviner by the power which love  
Alone can give; sweet Violante's face  
Lives in the sleeping Venus through all time,  
And Giorgione made Cecilia queen,  
And gave her homage, fervent, true, and deep.  
Without her, life was nought, and with her, all.  
Work was but pleasure if she gave it praise;  
And night was day,—if brightened by her  
smile.

\* \* \* \* \*

Morta da Feltri, from his Roman home,  
Came to the young Venetian; was his friend,  
And shared the comforts of his generous board.  
Weeks passed, as day by day, in friendship's  
guise,  
Morta sought entrance to Cecilia's heart.  
He too had found the idol of his dreams:  
He too had seen the counterpart of soul  
That makes or mars forever; so he took  
From Giorgione's roof the one bright thing  
That was his life.

The painter's lips grew dumb;  
His hands refused to work, the power was  
gone;  
Despair made havoc with the youthful brain;  
Death came, and Titian stood alone in art.  
Venice was bowed with grief, and Morta fled,  
To die alone on Zara's battle-field.  
What of Cecilia, she who wrecked two lives?  
Three centuries are silent of her fate.

### A HEROINE OF OUR DAY.

BY KATE CARNES.



**N**EAR the latter part of July of  
the last summer I had occa-  
sion to make a short visit to  
Pine Ridge Indian agency,  
which is situated in the south-  
ern part of the Great Sioux  
Reservation in South Dakota.  
Leaving the train one evening  
at a small station, I started at  
an early hour next morning on an over-land  
journey of twenty-five miles to the agency,  
and by changing horses at nine o'clock, we  
arrived at our destination at noon.

To any one in this Western country every  
thing connected with these wards of the  
nation possesses great interest and attraction.  
So as I neared the line of division between  
the reservation and Nebraska, it seemed as if  
we had left our own country and were enter-  
ing some unexplored land.

The driver of the stage was an intelligent,  
talkative man and the strange people was

full of interest and speculation for him, though  
he was a daily visitor. In the course of his  
narrative he at last came to the story of one  
noble worker in their midst, a woman who  
for two or three years past has been giving  
the best thought of a brave, sympathetic na-  
ture to the grand work of raising the future  
hope of the race, the Indian children, to a  
higher civilization and to nobler aspirations  
than have been their heritage. This was the  
superintendent of schools on the Sioux reser-  
vation, Miss Elaine Goodale, a woman whose  
thoughtfulness and enthusiasm we have had  
occasion to study in her paper published  
some months ago in *THE CHAUTAUQUAN*.

I learned some facts concerning her work  
before seeing her or her home. About three  
years ago she received the appointment as  
superintendent of schools on the reservation  
and since then has devoted her entire time  
and best thought to the improvement of the  
schools already established and in establish-

ing new and better schools. She has employed intelligent, efficient instructors in the boys' and girls' boarding schools, added many day schools to the educational system, and aims to begin a new department in the day schools, in which will be taught general house work for the girls and industrial training for the boys, the results of which system cannot be doubted.

Wherever practicable, it has been recommended that she employ as teachers those of the Indians who are competent to act as instructors in the schools.

Besides the schools at the agency there are others called camp schools situated as far as twenty-five miles from the agencies among the Indian camps and these schools also must be visited by the superintendent.

On arriving at the agency I called on one of the ministers and learned from him that Miss Goodale was absent on one of her tours of inspection of distant schools, but would probably return the same evening as she would start on a trip next morning to visit all schools on the reservation.

From the piazza of the hotel I had a view of Miss Goodale's house which she occupied when at Pine Ridge. I impatiently watched for the appearance of the traveling carriage in which I had been told she usually journeyed and as the sun was setting, a heavy carriage came over the hill and some one remarked, "That is Miss Goodale's outfit coming now."

Next morning as early as possible I called on her on a matter of business, and shall never forget the brief interview, for as she was then preparing for another long journey

her time was valuable, and yet there was time to note the energetic though dignified appearance of the faithful worker before us: a woman of medium height, clear, pale complexion and gray eyes that show forth the true, earnest thoughts of a noble, womanly soul within.

The remainder of the forenoon I could not find any occupation strong enough to keep my attention from the scene of preparation before me.

A few words of description in regard to her home cannot fail to make my readers feel better acquainted with her. The house occupied by her is a small log building which contains two rooms. One fully realizes the inconvenience of her surroundings though not for a moment do we consider such small matters when we see how entirely she is engrossed in her great work. She has an Indian man and his wife who are her constant attendants at home and her only traveling companions. They all travel in the same carriage, and carry camping outfit and supplies with them. The sight of the preparation and start of the expedition is enough to rouse all the gypsy blood in one's veins.

We were informed that Miss Goodale is only about twenty-four years of age, and when we think of such an early beginning of usefulness we can hardly estimate the great good yet to be accomplished by this one brave woman, and yet the field of usefulness in the work to which she is devoting her time and talents is broad and offers many opportunities to the Christian woman to practice the philanthropy so naturally her own.

## WINTER FURNISHING.

BY SUSAN HAYES WARD.



**I**n summer furnishing, the first requirement is to cool the house and make it look cool, so in winter furnishing, the primary object is to warm the house and make it look warm; and as in summer, we began with the piazza and the window awnings, so in winter we might wisely begin with the storm-door, the double-window, and the weather-strip.

In our colder states a storm-door is a great comfort. It shuts out much cold, and protects the master of the house while, latch-key in hand, his numb fingers fumble about the key-hole; or the visitor who waits for a tardy servant to answer her pull at the bell. Weather-strips can be used for protection from draughts about doors and windows; and on the sides of the house most exposed to storms of sleet, double-windows should be put up.

It is not necessary to mount a ladder from

the outside to secure these sashes in their place. They can be put up from inside the window. If screw-eyes, such as hold the cord of picture frames, be screwed firmly close to the edge of the sash on the inner side, a foot or so from the top and bottom, both right and left, a stout cord drawn through these eyes will support the windows while pulling them into place. After they are fitted, a long screw can pass through each screw-eye into the outer frame, and so the window will be held securely.

In good season, before the first severe cold, the windows should be in order. Ropes and weights, panes and fastenings all should be in good condition so that windows need not be removed in cold weather for repairs.

The furnace, too, should be in good working condition, or the stoves, grates, or fire-places, if the house has no furnace. Coal, wood, and kindlings should be stored and the chimneys cleared from soot and ready to draw.

There is no way of heating a large house more effectually than by a furnace, but the eye craves something more. An open wood fire is a luxury. It delights the eye, it does much to freshen the air, and it is a magnet to draw the household together around it. An open grate is only second to the wood fire, and one can almost forgive the pitiful imitation iron log with its asbestos ashes and its spurts of burning gas for the sake of the ruddy flame that plays about it, though it is only one remove from the lighted candle set inside the air-tight stove. Happy is the man whose furnace can keep his house, entryways, halls, and bed-rooms, at an even temperature, not too high, throughout the winter, and who, in addition to this, can indulge in the luxury of an open fire on his hearth. By a judicious distribution of grates or fire-places in which two or three open fires can be kept burning, the time of lighting the furnace fires can be postponed for weeks, with some economy in fuel, with great delight to all members of the household except the overburdened individual whose duty it is to kindle the fires and keep them burning, and with real advantage as to health, since the crying evil in the winter homes of Americans is that they are over-heated. Let me suggest, here, that it is well to save up worn-out, India-rubber over-shoes, old paint-kegs, nutshells, and so on, for an occasion. The blaze they furnish is as entertaining as that

produced from drift-wood or southern pine.

Having then warmed our houses, how shall we makethem look warm? By a happy and generous use of sunshine and of color. Always, whether in summer or in winter, the walls of a room which gets little or no sunlight should be of a lighter and warmer tint than those of sunny rooms. By warm tints I mean those that have a large proportion of yellow or red in them. A cool gray is weighted with blue, a warm gray with yellow. Olive green is warmer in hue than most shades of green because it has in it so much yellow and dull red in proportion to its blue. Cold rooms, then, should be colored with warm tints. Engravings, etchings, and photographs are colder than paintings, and can better adorn the walls of a sunny room.

As to floors, if possible, I would roll up and lay away all straw mattings for the winter. They are designed for warm climates. If, however, a matting must be laid for both summer and winter it should be of a dark color, and in winter should be relieved by mats and rugs, since matting is cold to the foot. Polished floors, too, should be well covered with rugs. In poorly built houses much cold makes its way from the cellar through cracks in the flooring, and in laying carpets, newspapers should be spread under them when it is not convenient to buy thick paper prepared for the purpose.

A carpet too dark and rich in color makes walls and furniture look cold. It is better to keep the carpet neutral, neither very dark nor very light, and inconspicuous in design. When the floor is only partially covered with rugs the colors can be darker and richer, as the bare floor supplies a foil for them so that they cannot contrast so forcibly with the wall, as is the case where the carpet runs up flush with the baseboards. Curtains may keep out much cold and also add to the appearance of warmth, if properly chosen. Thin curtains lighter in hue than the walls are suitable for summer but in winter the hangings should be darker and heavier. In my judgment they should always hang from rod and ring, so that they may be open in the daytime to let in the sun, and drawn at night to give an air of snugness and comfort to the apartment.

A palm or rubber plant does not add to the apparent warmth of a room as does a brightly blooming plant, or one with gay foliage such as florists are now cultivating. A few cut



## Woman's Council Table.

### TRAINING GIRLS AND BOYS IN HOUSE WORK.

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flowers brighten one's winter living room. A standing order given to a florist for twenty-five cents worth of flowers every Saturday evening, keeps one city parlor that I know of, so that it is never without a blossom the winter through. What are known as winter bouquets should be used sparingly. Pressed or ironed leaves are stiff and suggest death rather than life. A few dried grasses with amaranths and bitter-sweet may pass. In late winter a Chinese bulb or hyacinth growing in water or twigs of elder or willow placed where they may be coaxed into bloom are enlivening, but nothing in the way of colored

or crystallized grasses should be tolerated.

In winter light-colored straw or wicker furniture should be laid away or hidden under warm cushions and covers. White linen and cotton table covers should be replaced by bright, warm ones. Painted plush is a weariness to the eye, but plush, *per se*, is a warm looking fabric, though better to look at than to use.

Beginning with heat, let us end with light, and remind one another that to secure good cheer of a winter evening lamps should be supplied with generous burners, be well kept, and should thoroughly light the room.

### TRAINING GIRLS AND BOYS IN HOUSE WORK.

BY HARRIET CARTER.



WAS going down street one day not long ago when I met my little ten-year-old nephew in company with another boy of about the same age. The latter was saying:

"O, I've got the money, if mamma thinks it is right for me to do it."

He said it in a perfectly matter-of-fact way, as if it were the most natural thing in the world for children to be independent in such matters.

My nephew looked at him for a moment with a sort of awed expression on his face, as if he stood in the presence of a little prince, and then turned to walk on with me. I, too, will confess a strong feeling of curiosity, as I at once asked him who his friend was, and was told that he lived in the new house only a few doors distant from my own home. I had called there several times in a neighborly way, but had always gone in school hours or when the children were out, so had never seen them.

My little companion waxed eloquent over his new friend, and finally exclaimed, "It's the funniest thing! He never has to ask his papa for money, but only if he may do things and go places; and if his father says 'yes,' why he has the money his own self. I'd just like to know how he gets it! It must be awful nice not to have to ask for every cent, and not to wonder for so long whether a fellow can have it or not!"

As this was a question in which I was interested too, I determined to presume on my neighborly acquaintance and inquire of the bright little mother concerning it. This I did soon after, running in to see her one afternoon.

Laughingly she replied to the question which I asked after telling her of my curiosity and how it was aroused. "No, indeed, the boy has not inherited any fortune; the children all earn their money." And then seeing that my wonder did not abate any, she explained as follows:

"Their father and I have positive ideas about the bringing up of children. We decided that ours should be taught to work, that they should never be allowed to grow up in ignorance of the things which they ought to know. We think those girls who are allowed to grow to womanhood without knowing how to take full charge of a house in all of its departments have been cheated of their rights; and that boys untrained in their part of the home work are treated just as badly.

"My daughters are now fourteen and twelve years of age. For two years I have kept no servant in the kitchen. The girls are held responsible for a certain amount of the work, which I vary so that they shall have practice in all parts. We lay out our household studies, as we call them, to correspond with the terms of school, and then lighten them, or adapt them in any way to suit the requirements of vacation. For the

present term they are devoting themselves to cooking. Next term we take up baking, and the work then will consist partly of review lessons, as we have already spent one term on that. Next year I shall keep a servant girl, and we shall give ourselves to sewing.

"The girls have had some practice now in nearly all things connected with general housework, and I am sure you will not think it boasting when I say that they are quite accomplished little housekeepers. Indeed, I left them two weeks last summer to manage affairs by themselves, and their father has tried to tease me ever since by declaring that the house was never run so well.

"The boys are younger, but they have their regular drill too. They work in the garden, help to keep the yard in order, and do chores about the house, and they have a share in the regular house work too. I am sure they could even now prepare for themselves a very comfortable meal. When they are young men they will understand thoroughly the art of housekeeping. The children all take turns in going to market and in buying the groceries and general supplies, the girls now going frequently alone and trusting to their own judgment. They already know what many a housekeeper does not, how to tell what are the good cuts of all kinds of meat, how to pick out the best fowls, and they are good judges of butter."

"Well," I said after a little pause, for she evidently thought she had told the whole story, and I had been so interested that for a moment I entirely forgot what I had wanted to know at first, "now if you will add to the account how they earn their money, I shall feel as if I had been let into a new secret of making house work a happy calling."

Again her merry laugh filled the room. "I made so many and such long digressions that I never got round to the point in question at all; just like some loquacious women of whom we occasionally read. Well, the father attends to the money part of the arrangement. He gives to each child a little account book which must be accurately kept. He pays the girls ten cents an hour for all the time they work, the older boy eight

cents, and the little six-year-old, five cents. Once a week the books are all closely inspected. With the older ones, when the debit and credit sides will not balance, a deduction is made from their earnings; this is to make them more careful. For the little boys, as yet, the mistakes are only pointed out and more attention required for next time.

"The children are allowed a certain freedom in spending their money. They are not obliged to account for it all, though it is usually a pleasure for them to do so. The girls are expected now with their earnings to supply themselves with all the little extra articles of dress, such as slippers, gloves, handkerchiefs, ribbons; to buy their holiday and other gifts; and to meet the little outside expenses, to provide for which, usually proves such a trouble to most children. Ours have learned by experience to keep a little supply always on hand, and so feel independent when such needs arise.

"Nothing is ever permitted to interfere with the payments. At the appointed time the money is paid down. Sometimes when for any reason they have been unusually industrious and worked extra hours, the payments are quite heavy. This frequently happens when they wish an extra amount of money. But as they are willing to work and earn it fairly, it is only right to give them the opportunity. Any other arrangement would discourage them and defeat our plan. And in the end it is a much more economical way than to give them the money that they would ask for; it makes them and us far happier. Besides it is teaching them that thorough business principles are to be carried into every department of life.

"This is our scheme, briefly outlined. We take great pleasure in working it out, and are sure of the good results that must follow it in all the after life of our children."

And I went away feeling that she had made a mistake when she said her boy had not come into possession of a fortune. These children had all inherited the best legacy which could fall to little mortals.

## TENEMENT-HOUSE VISITING.

BY HELEN ISELIN.



IN these days, when all branches of study and work are open to women, there is a tendency, natural and generally beneficial, to leave the old paths and follow the new, but there is also a dan-

ger in this that the most advanced advocates of women's rights must admit, the danger of leaving to the incompetent those branches of work for which women are alone pre-eminently fitted. One of the most important of these is that of aiding, by sympathy and advice, those who through circumstances or fault, have found the battle of life too hard for them, and are gradually sinking into extreme poverty and degradation. An intelligent person who has had any experience in tenement house visiting, will not have been long in realizing the scope that this field offers for the highest powers of mind and heart, and will reel, at once, how worse than useless it is to leave it, as is too often the case, in the hands of benevolent and kind-hearted people, whose lack of judgment and intelligence makes their efforts vain and often productive of greater ills. Let us realize, then, that if good and not evil is to be accomplished by tenement house visiting, the visitor must be a person with judgment as well as a good heart. Perhaps the qualities most needed are perseverance and courage. All reforms are slow, and none is so slow and uncertain as that of the human being. One of the great obstacles that one has to contend with in visiting is in one's self—a soul-deadening despair of ever accomplishing any thing, and this of course reacts and lessens one's power to do. Patient, untiring zeal, however, in time, will do what has seemed well-nigh impossible at first.

One often hears people say that they would be afraid to visit a family uninvited, for fear that they would not be well received, but this is very rarely the case. The life of a mother of a large family in a tenement, has too little variety for an outsider not to be welcomed as a diversion. The smallest pretext will serve

as an introduction, and before leaving you will surely be asked to call again. If you do not know in what part of the house the family you are going to visit lives, inquire of the care-taker on the ground floor, or, if there is none, at the nearest grocery, or from a child on the street. If possible, always find out in some way just where you are going, so as to avoid getting into the wrong rooms or wandering about in dark halls. If one has no other pretext for calling, that of introducing some one of the numerous Savings Systems is a good one, although this is perhaps better for a second visit.

Make the children your friends by the gift of an orange or a plant, and talk to the mother about them; it is the quickest and surest way of gaining her confidence. Do not be discouraged by dirt and untidiness, and, above all, do not show it if you are. It often seems as if a woman who is at home almost all day might easily keep her couple of rooms clean and neat, but poor food and insufficient clothing do not produce energy, but rather the indifference of hopelessness. Of course, cleanliness is one of the most important habits to be taught, but it is a subject that must be approached indirectly and with infinite tact. No one likes to be told that he is dirty, even if he is so. A lack of intelligence and a lack of energy are the chief obstacles that you will have to encounter, and it is precisely these two deficiencies that the friendly visitor ought to supply.

Only to those who are possessed of the faith that removes mountains, belongs the power of reclaiming from evil the full grown man or woman, but the work of reformation is not what is expected of the ordinary visitor and is not, by any means, what is generally needed. A friend who will stir up the imagination, rouse the energies of their inert bodies, and raise a little hope in their inert souls,—inert, the one for lack of physical food, the other for lack of mental and spiritual food,—such a friend is what the tenement house-dwellers of our large cities need. When once this is done, every thing else will be easy; the little, practical every-day expedi-

ents of housekeeping, which seem almost too much a matter of course to be spoken about, but which are almost unknown in tenements, will be kindly received, even if it takes time for them to become habits. Food that is inexpensive but nourishing, simple, wholesome ways of cooking it, ordinary sanitary precautions, such as proper ventilation, the evils of the whole family sleeping together in one small room, often in one bed,—are all evils which can be remedied with little or no expense, and which open the way to almost endless work for the visitor. Then much can be done for, and with, the children. If the mother goes out to work during the day, see that the little children are sent to day nurseries, and not left alone at home, under the care of a child not old enough to look after herself. In any case the children, so soon as possible, should be sent to a kindergarten, and from there to the public schools. When old enough to work, see that they are put to learn a trade where there is some chance of their rising, not sent to work for a mere pittance at something which will be of no use to them when they grow older. Send them to sewing-school, and to the Sunday-school of the

church where they belong, but to which they seldom go. Try to provide innocent amusements for the growing boys and girls; take them to boys' and girls' clubs, or get them interested in the guilds or societies which exist in almost all churches. Above all things bear in mind the importance of not injuring their self-respect or independence, and treat them as if they had these qualities even if they have them not. If pecuniary help must be given, do not let it come through the visitor, as it will greatly impair her usefulness as a friend, but through some church or society. Help can usually be given in the way of work, which is better in every respect.

The cure for social ills, such as these, has yet to be found, but in the meantime women have a work ever ready for them, a work worthy of their highest ambition and their greatest intellect. If we are moved by no other motive, self-preservation alone should warn us of the necessity of doing our part toward bettering those conditions with which those of us who live in large cities cannot fail to be familiar. The field is limitless and the need is great.

## HOUSEKEEPING FOR TWO.

BY ROSE LATTIMORE ALLING.



E all know what two. That beatific, idiotic pair who fancy that once by themselves in the proverbial cottage, Love will set the domestic wheels merrily spinning.

Yes—yes, so it will, with love, and patience, and common-sense, and determination, and ethics, and esthetics, and a good cook-book, together with all the other fruits of the spirit!

Now to elaborate this gross materialism.

First, dear Amaryliss, if you are a wise little woman you will begin by having a frank talk with Tom about the financial basis of your partnership. Happy are they who do this *before* marriage. If Tom looks a bit embarrassed, and wants to know what in the world you are bothering your head about that for, just talk to him a little of "Domestic Purse-Strings." That will open his eyes, and before he gets them shut again

insist on some division or apportionment of your income, so much for rent, or taxes, so much for coal, gas, life-insurance, *personal allowances*, incidentals, and housekeeping, then join hands and vow mutual help and determination to live *within* that income.

Some of these estimates will be only approximate at first, but the right proportion can be found by experience. For example: The first month live as well as you think you can, then face the facts,—the amounts spent on meat, groceries, milk, service, and so on. If all come to more than the sum allotted, *cut down somewhere* until you strike a proper average.

Now for rule second: Determine to succeed, to get the best results out of the least amount of money, to spare neither time nor effort in becoming a good cook, a good manager, a good mistress, a good home-keeper. Give your mind to it. Bridget will not, because for obvious reasons, Bridget cannot.



Master the entire subject, from hind-quarters of beef to the sprig of lemon-verbena in your finger-glasses. You simply must, or be at a disadvantage for the rest of your life.

This first year is the crucial one in matters of house-keeping. You will never have so much time or enthusiasm again. If you are poor you must of necessity do the work yourself, and if rich you have the no less difficult task of directing others. This early attention to the subject is all the more wise if you have an inborn dislike for cooking, as, alas! most girls fashionably educated have; there is then all the more reason why you should apply yourself to it as you would to music, faithfully practicing the monotonous scales for the sake of the future harmony. At the end of a year of this course of study you will find yourself in possession of an accomplishment more valuable to the peace and happiness of the home than all your music or languages, for there comes a time when, if you have servants, you may wash your hands of the whole thing, and while complete mistress of the kitchen end of the house you may rule from the more congenial surroundings of the library. So, to reiterate, there is no quicker way of ridding yourself of the kitchen Apollyon than by bravely marching in with sleeves rolled up to conquer him once for all.

After you have decided these two important points—that expenditure must be limited and courage unlimited—you have next to fix upon your *style* of living, whether you will be satisfied to have things done in the plainest possible manner, or whether you will attempt to live not only wholesomely, but prettily and daintily. To illustrate. Suppose you are to have a simple breakfast of fish balls, stewed potatoes, bread and butter, and coffee; you can have your tablecloth smoothly ironed and accurately laid, the fish balls crisp and brown and hot from the kettle of lard, laid in rows on a snowy napkin, the potatoes cut into cubes and creamed with a sprinkling of chopped parsley over the top, the bread cut thin and laid evenly on its fringed napkin, the butter rolled into cunning little balls and laid on a green lettuce leaf, and the coffee as clear as wine, the whole attractive board touched off with a slender glass of rose-geranium leaves.

With the exception of the green things and the *taste*—all of which, the latter especially, may be cultivated at home, the materials

are the same that you usually see tossed on the ordinary table. Which is the better meal?

No, these words are not meant to advocate the plain graham cracker and the undecorated baked apple which are supposed to precede "high thinking." Had Jane Carlyle made a study of nourishing soups, appetizing entrées, and tempting salads, perhaps the unlovely Thomas would have been less disgruntled with life. So, Amaryliss, you will do well if you make up your mind to have everything cooked and served in the most attractive manner; moreover you will find that a *few* articles may be made more satisfactory than a greater variety with no effort made to feed the eye also.

Bridget may think you are "fussy," at first, never mind, quietly insist, and lo! even Bridget will come to take pride in this very fussiness.

But you are asking how to get your ideas, your knowledge. Specialists collect a library on their particular subjects, but the housekeeper, strangely, often is satisfied with one or two cook-books. But you have eaten at *her* table, and know that she knows only four ways out of the thirty, of cooking that daily article of food, the potato, and *you* are not planning to be her kind. So buy all the books you can afford—then buy one more, the chemistry of cooking. No one will tell you all you want to know, but sit down and read them through from beginning to end. You cannot, of course, remember all or perhaps any of the recipes, but you will be surprised to find how the hints thus gained will come to your rescue later on in your experience, for you will know what is in your culinary library, and this alone is of unsuspected value to you.

The chief difficulty in providing for a very small family is to have a variety without waste of material, and to cook little enough; and by studying these text-books of your specialty, you will be astonished to find how many of the dishes with high-sounding French names are nothing but scraps made over. The only trouble will be that Tom may come to regard a roast as a rather stupid prelude to a charming entertainment of croquettes, rissoles, timbales, ragouts, blanquettes, and so on. Do not let the names frighten you—try them all, and soon you will have quite a little *repertoire* from which you can serenely draw for the rest of your life.

## EDITOR'S OUTLOOK.

### KOCH'S CONSUMPTION CURE.

UNDOUBTEDLY the name most on human lips throughout the civilized world to-day is that of Dr. Robert Koch, the deviser of the new treatment for consumption. Scarcely any family is without a member or friend who is suffering from the dread disease which annually slays hundreds of thousands of civilized beings and a greater number in the lower races. Koch's method and his expectations have been exploited prematurely and with much error of statement, by news-gatherers who have more enterprise than knowledge, and some disappointment must inevitably be the result. The great German has never announced a medical cure for consumption;—no one familiar with human anatomy and the workings of the disease would dare do that; yet beyond doubt he has discovered something which will so affect the diseased tissues as to give nature the chance to effect many cures.

The method, as the world already knows, begins with an operation resembling vaccination; under the skin of the patient is injected a very small quantity of a fluid the nature of which is still unknown except to Dr. Koch and his assistants. The first result, in any one having consumption or other tubercular affection, is reaction—an effect similar to that of vaccination which "takes." Eight years ago Dr. Koch announced the discovery of the bacillus, or microbe, peculiar to consumption and other tubercular diseases; whether this parasite originally causes the disease, as Koch believes, or whether, as is held by many other investigators, the diseased tissues attract the parasite, is still an open question, but that the trouble is intensified by the existence and activity of this rapidly multiplying bacillus is not open to doubt. The effect of successive and increased quantities of the lymph is so to change the diseased tissue that it may be cast off, with the parasites, by expectoration and the secretive system. Then, to effect a cure, nature must be given the best possible chance; good air, proper food, clothing, and personal habits must be prescribed by competent physicians who must see that their orders are followed. The condition of the lungs or

other portions of the body affected by tuberculosis upon which the Koch lymph has acted, is that of a serious wound that is being stimulated to throw off something; after the diseased matter is banished, the wound is still a wound,—a raw surface, extremely sensitive to all influences that may reach it through the air or the blood. Were it an external surface, local treatment might be applied; but the lungs can be reached only indirectly, and through general attention to the system.

It will be seen, therefore, that the Koch remedy is not one that can ever be purchased, like a patent medicine, for home use. It must be applied by a physician who is also a good physiologist—which some men skilled in medicine are not. According, however, to Dr. Koch's own statements, there soon will be enough of the lymph to supply the world, and as regular practitioners by the hundred are now on their way to Berlin to study the method, there soon will be ample facilities in the United States for treatment. The hope is held out that the Koch method, while not promising permanent cure in all cases, generally will give all sufferers an opportunity for a new start; after that, intelligent care must be depended upon.

Of one thing there seems no reason for doubt,—inoculation with Koch's lymph will quickly show whether consumption or other tubercular trouble really exists. Many persons with asthma, bronchitis, catarrh, or persistent sore throat have been scared into invalidism by the supposition that they had consumption. Many consumptives have had the character of their disease unsuspected until nothing could be done in the way of alleviation. Many physicians insist that consumption never was actually cured; others insist that if there have not been radical cures, the ravages of the disease have been notably abated, and offer in proof the case of the Duke of Wellington, who though consumptive in youth, lived almost to eighty years, and that of President Jackson, who had but one lung when he fought the battle of New Orleans, yet lived thirty years longer, passing the traditional three-score years and ten. Some consumptive Americans who "put their

house in order" many years ago, so as to die in peace, are still living; if the disease was not cured, certainly its progress was arrested, but it is noticeable that they attribute the prolonging of their lives to proper nutriment and care, and to the purest air they could find, both out-of-doors and in. Change of air did not seem so necessary to them as full breathing and well-ventilated houses.

Of Dr. Koch himself such of the medical profession as know of him, speak most appreciatively. Bacteriology has been his favorite study for almost a quarter of a century, and he has done as much as any one to bring about the new method of treating external wounds so that healing may be "by first intention" instead of being complicated with surgical fever—a result of irritants, supposed to be bacterial, absorbed from the air and from instruments, bandages, etc., not entirely clean. He studied Asiatic cholera in Egypt and India in 1883 to such good purpose that even the French afterward asked him for counsel, while his own government, seldom generous in the use of money, voted him \$20,000 for his services. All of his reports of experiments show him to be exceptionally persevering, methodical, intelligent, and patient; and physicians who question his deductions are loud in praise of the thoroughness with which his investigations are conducted. He is very modest in his claims for his new treatment of consumption, but should he have succeeded only in showing in whom the disease exists, and thus giving notice to fight it while there is yet time, he will be the means of saving more lives annually than are lost in any great war.

#### CRIME AND THE PUBLIC.

THE treatment accorded to the principal actors in great crimes and scandals by the public to-day is not only a serious and growing evil, but threatens to become a menace, as it is already a disgrace, to our social system. It is not the mere record of the facts in cases of this kind that is so mischievous—although even that, as a general rule, ought to be made as concise as possible—but the elaboration of detail, of suggestion, and of color, and above all the representation of malefactors, of the most brutal, debased, and sordid, in heroic or semi-heroic proportions. It can scarcely be necessary to submit formal evidence in support of a condition of affairs H-Jan.

which must have impressed itself, long ago, upon the perception of even the most casual. Only a few weeks have elapsed since there were telegraphed every day to all parts of the United States the sayings and doings of one of the most deliberate, treacherous, and remorseless murderers that ever swung from a gibbet: an educated assassin, who lured an innocent lad from his home under the guise of friendship, robbed him of his last penny, shot him through the back, and left him to rot in a swamp. The idle words which fell from the lips of this depraved wretch were treasured as if they had been the utterances of some great sage or statesman. What he ate, what he drank, what he wore, was faithfully noted down by obsequious observers, who expressed themselves charmed by his personal appearance, his manliness, and his urbanity. To crown all, a syndicate was formed to pay a large sum of money for a quantity of flippant rubbish which this villain called his autobiography and which was duly printed with all the honors of big headlines and large type.

This is a conspicuous and convenient but by no means a solitary instance. It is the fashion to talk of convicted felons as if they were saints about to suffer martyrdom. The accounts of their cheerfulness, courage, and resignation might lead one to believe them models of all the Christian virtues, and undoubtedly makes them objects of admiration to the vicious and ignorant class from which the ranks of criminals are recruited. All this is bad enough, but in the stories from the divorce courts the offense is still deeper, being against good manners as well as good morals. On this point it is impossible to be specific, but everybody knows that especially in the North and West, the utmost prominence is given to foul details which ought never to be even whispered outside the limits of the proper tribunal. A year ago the London correspondence of certain journals was so abominable that it was necessary to exclude them from decent houses.

The venders of news, if called upon to excuse or explain this condition of affairs, would declare, doubtless, that the chief object of their existence is the publication of news, that they cannot justly be held responsible for human depravity, and that they are compelled to supply their constituents with the sort of matter which they wish to read. They would assert that it is a case of demand and supply. But

there is an obvious fallacy in each of these three lines of defense. In the first place the descriptive writing which gives an attractive, if pernicious, form, to an unwholesome and unpleasant subject, is not news, but a practical perversion of it; in the second, one is responsible for an evil in proportion as he abets or fosters it; and, in the third, the constituency that prefers coarse or unclean reading is not the constituency from which a great newspaper derives its main support.

It is true that the uneducated or only partly educated classes are a great majority of the population and that ignorance and a vulgar taste are apt to be found together, but it must be remembered also that the public does not prescribe what shall be printed. It is quite certain that nobody has ever received a request for the publication of unclean matter. It may be granted that there are plenty of depraved persons who would buy a paper for the sake of the improprieties which they expected to appear in it, but their number is insignificant in comparison with the host who buy it, in spite of the impropriety, because they must take the whole or none.

After all, the main question is not whether the popular taste is depraved and vulgar, but whether it is the mission of the press to act as a pander or an instructor. To this question, put thus baldly, there can be but one reply, and it is a gratifying fact that some of the most prosperous daily journals in the country are conducted with a scrupulous regard for cleanliness. As has been intimated, already, the mere record of crime is not necessarily harmful. It may be made, indeed, to teach the most salutary of moral lessons. But to effect this, the facts about the crime and the criminal ought to be set down with rigid exactitude, without malice but without palliation. The features which ought to be dwelt on, are not the seductive elements of the offense, nor the brilliant or attractive qualities of the offender, but the steps in the downward path pursued, and the pain, sorrow, and degradation incurred by them. All the pulpits in the world would not be more powerful for good than a press thus conducted. There are offenses of which the mere mention, to say nothing of description, is poisonous to the social health. Their existence is inevitable so long as human nature remains as it is, but they are committed in obscurity and in obscurity they ought to be expiated.

#### CITY IMMIGRANT POPULATION.

How un-American some portions of the United States are becoming, is startlingly indicated by Dr. Ridpath's very interesting paper, in this number of THE CHAUTAUQUAN, on "The Mixed Populations of Chicago." From the figures given it appears that only about one-fourth of the people of the great city of the West is American in name and birth, and this, although Chicago, like all other large cities, is continually attracting the more enterprising natives of the country tributary to it. Undoubtedly the majority of the immigrants intend to be Americans in every sense of the word, but as some of them manifest a persistent clannish spirit, there must always be room for fear that the body politic will suffer from nations within the nation—great communities, if not organizations, which without any feeling of antagonism toward those in whose land they have made their home, will nevertheless be reluctant to assimilate with us.

As these classes will not come to us and learn of us we must go to them and teach them, and no organization, after the common school, is so able to do the necessary work as the great philanthropic societies. A missionary is no longer a preacher who is only a preacher; the work of evangelization has become more and more what Jesus ordered it should be. His work is to feed the hungry, shelter the homeless, heal the sick, and befriend the stranger as well as preach the gospel. It must be steadily borne in mind by those who are impatient of the tendency of some classes of immigrants to care for no one not of their own nationality, that these people came from lands whose inhabitants do not move about freely from place to place and aspire to larger social surroundings than those amid which they were born. Few of them were ever ten miles from their respective birth-places until they started for America. Every thing here is strange to them, and simple natures instinctively distrust whatever is strange; to remove this distrust should be one of the leading aims of missionary effort.

Another purpose of the missionary societies should be to let none of our immigrant population lack a helping hand when they are in trouble. The vicious members of the immigrant class can be accommodated in the public jails, but there are many of the honest and suffering poor among the foreign-born



population of all large cities, and to befriend a man in his extremity is to secure his confidence in all coming time. The plan detailed by General Booth, of the Salvation Army, in his new book "In Darkest England," could be far easier put into practice in the United States than in England, although there is a prospect of its being successfully begun over there. It is, in brief, to supply work in the cities for as many as possible of the suffering poor and to assist those who seem worth it to make homes for themselves in the rural districts. Closely-herded masses of foreigners in large cities always have been detrimental to manners, morals, and good government, but the agricultural immigrant, no matter what his nationality, religion, politics, and general intelligence, never gives any cause for distrust. The worst element of the immigrant population of the city of New York makes and keeps the greatest city of America a menace and disgrace to American prosperity and American institutions, yet in the state at large are an equal number of immigrants who are quite as respectable as their neighbors, and quite as independent, too,—they have learned, by the experiences of farm and village life, that no

man is their "boss," and that all their neighbors may be their friends. A systematic effort to make sympathetic American citizens of such of the poorer immigrants as may need assistance should be a feature of home missionary work.

Chicago is the city which offers the greatest opportunities west of the metropolis for all kinds of missionary work among persons of foreign birth, but there are ample opportunities at many other centers of activity. That foreigners flock closely together after reaching this country is to be expected, and no dangerous intention should be suspected because of this custom. All who intend to work among them should remember that the Americans with whom these people most naturally come in contact are not the best, but likely to be of the worst classes. Nearly all bureaus of immigration have found it necessary to warn emigrants departing from their native country that rascals will be lying in wait for them here to steal their money and swindle them in every way. For the sins of our own people as well as for the ignorance and comparative helplessness of many of our citizens by adoption, it is necessary that work be intelligent, earnest, and thorough.

### EDITOR'S NOTE-BOOK.

THE Class of 1894 in the Chautauqua Literary and Scientific Circle is now forming; people in every state and territory in the Union are joining; names of new students pour into the Central Office at Buffalo every day. It is already a large class, but the books will be kept open till spring for new members to be enrolled. Though a student may be two or even four months behind the class, by industry and perseverance he may cover the ground and win his place in the line. Encourage your friends to join the Class of '94.

In the December impression of THE CHAUTAUQUAN we gave as a frontispiece the portrait of Chancellor John H. Vincent; in this number will be found a good likeness of President Lewis Miller. It has not been our custom to illustrate articles or to present the faces of eminent people, nor can we say that it will be our practice in the future to do so. We are gratified, however, to learn that

Chautauqua people are delighted to have in THE CHAUTAUQUAN these excellent portraits of Chancellor Vincent and President Miller, the founders of Chautauqua.

THE message which President Harrison laid before the Fifty-first Congress at its reassembling, December 1, was largely retrospective. It shows a condition of almost universal friendliness with other nations and of the greatest prosperity abroad. It is suggestive that all the questions which we noted a year ago as being the important ones of the annual message, have been handled by Congress, though by no means has every one been settled. The main recommendations of the present document are that American steamship lines be developed more fully, the mail service with Australia be made more effective, the proposed International American Bank be established, the important bill for the relief of the Supreme Court be passed, the complications arising from the

unadjusted Spanish and Mexican land grants be harmonized, the copyright law be passed, the increased safety of railroad employees be demanded by legislation, the irrigation of arid Western lands be provided for, and the federal election law be passed. The wisdom of most of these recommendations is unquestioned.

THE fall elections were full of unexpected surprises to the most sagacious politicians, and it now appears that the Farmers' Alliance, which disclaims any design to organize a third party, was the independent, potential, and dominating element in the elections. The Farmers' Alliance of the Northwest, which is organized under a variety of names in different states, is not of one mind in some of its plans, but it agrees in asking of Congress the following legislation:

1. The abolition of national banks and the calling in of their notes.
2. The issue of legal tender United States Treasury notes "in sufficient volume to do the business of the country on a cash system."
3. The free and unlimited coinage of silver.
4. The prohibition of the alien ownership of land, and the reclamation of all lands heretofore ceded to railways not now actually used by them.
5. The prohibition of speculation in agricultural products, and of dealing in "futures."
6. The restriction of government revenues to the actual expenses of the government economically administered.
7. The government control and operation of railways and telegraphs in the interests of the people.
8. The prohibition of trusts, or "combines," among corporations, and of usurious interest.

THE House of Representatives has come to its conscience. It opened the present session by the passage of the Copyright bill. The measure will soon be a law, for its strength in the Senate is great, and the President has committed himself to the case. Co-operative legislation in foreign countries will be necessary to make the bill effective, but abroad public sentiment on the question is so wholesome that we can be assured that immediate action will be taken as soon as it becomes a law. It is a victory of great importance for fair dealing.

MONEY does not make the man, but it takes a man to make money by legitimate means. So when Secretary Noble tells us in his an-

nual report that at the Green Bay agency in Wisconsin last year the Indians banked timber which netted them \$218,000, we instinctively feel that here are men at least beyond the first stages of citizenship, and our hope in their progress revives. In this same report is a suggestion of particularly good sense; it is that the exhibition of Indians in "Wild West" shows be prohibited. Secretary Noble has done much to restrict this practice, but more stringent measures are advisable. The dissipating and unreal effect of the life has a most injurious influence upon not only the Indian himself, but upon those he returns to.

THE dissatisfaction which has appeared in the private ranks of the armies of the world in the last decade, especially in America and England, seems to be decreasing in our country. The desertions by which the discontent has been measured with us are said by the Secretary of War to have decreased 24 per cent in the last year. The efforts making to improve the conditions of the soldiers are the explanations offered. Much more can be and should be done. A private soldier has a right to an individual life with opportunities for growth and advancement. No country does its duty by its army when it attempts to reduce its members to automaton.

ARCHBISHOP WALSH, of Dublin, says "that Mr. Parnell must clear himself of the charge of adultery or the party taking or retaining him as its leader will not find the support, co-operation, or confidence of the Irish bishops." That is a bold declaration to be made even by an Archbishop, because in the English Parliament as well as in Ireland, it is politics, pure and simple. It is a high church official demanding that the greatest Irish leader of these times shall show his personal character to be clear of the great crime with which he is charged or retire to the ranks. It is one of the most righteous exactions ever made by a great ecclesiastic of a powerful politician. If such tactics were adopted by churchmen in America it would shake the whole nation. But are not the American voters growing restless under the leadership of corrupt bosses and do we not see signs of a better day that is soon to dawn in our political world?

THE Irish question is as full of picturesque and startling effects as a kaleidoscope. The situation of Messrs. Dillon and O'Brien is at

present one of its most dramatic combinations. These gentlemen are under sentence of six months' imprisonment, not for any criminal act, but for speaking their minds in regard to the treatment of their country by the power which oppresses it. They are going through America in triumphal state, conscious that as soon as they return to England as they propose to do, they will substitute their position of power and honor for a cell.

THE poor Indians seized upon a nebulous doctrine of Christianity when they believed that the "Messiah was coming immediately." It is not strange that they resorted to the so-called "Ghost Dance." The history of the church in enlightened New England relates how in times past, certain Christians imagined that Christ was coming to catch them up in the air. Some foolishly abandoned home, lands, friends, and all that was dear on earth, and with an ascension robe tucked away in a carpet-bag, journeyed to Boston to be ready to ascend on the day fixed by the over-wise prophets. They were doomed to disappointment, and returned to their earthly friends and homes and lands. Eight Sioux Indians fell dead in the ghost dance in November in one day, and went to what they believed would be their happy hunting grounds, but it required a cordon of United States soldiers to bring the remaining excited and hostile red men to a state of peace.

THE world was threatened in November with a wide-sweeping panic. For a long time English speculation in South American securities had been excessive. One of the wealthiest and most trusted banking houses of the country, Baring Bros., had engaged largely in these reckless transactions. The rumors of their insolvency created a wild excitement in the markets of the world, and their failure undoubtedly would have caused universal panic. The situation was saved by the efforts of rival banking houses which with an enlightened self-interest which is rare, pledged some \$75,000,000 for their aid. Thus the strain was loosed. Business sagacity and co-operation of this sort promises a new order of things to the financial world.

THE House of Orange has honored and elevated Europe through a long course of years. Protestantism owes to it some of her noblest victories. Science and art have had in it a sympathetic and appreciative friend. That its last male representative, the King of Hol-

land, should die a lunatic is a sad end for so glorious a career. The throne goes to the delicate young Princess Wilhelmina, under the regency of her mother Queen Emma. In event of her death, Holland will pass to the late king's only sister, the wife of the Grand Duke of Saxe-Weimar, and thus to Germany.

A "PROFESSOR OF AMERICA" is the suggestion Edward Everett Hale is making for our colleges. There is foundation for the idea. The schools do not teach the spirit of Americanism. Their teachers rarely have the wisdom to do it. There is a tremendous faith in this country in the truth and value of our institutions, and an almost infinite confidence in their power, but as for there being any definite idea of what makes Americanism a peculiar thing, of how our government, temper, ambition, differ from that of other nations, there is no real knowledge.

FEW concessions to the cause of the higher education of women equal that which has been granted by the Johns Hopkins Hospital. A medical college is to be established in connection with this great institution—the greatest of its kind in the world. The trustees were solicited to make it co-educational. They assented on the condition that \$100,000 should be raised in endowment. The women of Baltimore have accomplished the task and opened to women what will be without doubt an unrivaled place for medical study. One other work the women of Baltimore should undertake: to open the Great Sister of the Hospital, the University which bears the name of Johns Hopkins, to the women who need its advantages.

THE Brazilian Government proposes to celebrate its founding before there shall be any opportunity for overthrow. An exposition has been announced for 1892 which will commemorate the third year of the new republic and honor at the same time the four hundredth anniversary of the discovery of America. Of course the United States will participate, though the nearness of our own Fair will undoubtedly mar the heartiness of our co-operation. So far as possible, however, this opportunity for improving our relations with South America ought to be fostered. The present administrative policy of reciprocity for all America, has blossomed forth recently into so many expressions of the kindly disposition of our nation toward the greatest commercial country of the south-

ern continent that we may feel confident that this opportunity will not be slighted.

THERE is much rejoicing among American scholars over finally securing the site of Delphi for excavations. The \$80,000 needed for buying the little village of Kastri on the spot, have been provided and to the American school of archaeology in Athens the delightful task is given of opening to the world the treasures of the place. The *Note-Book* is heartily glad of the success of the movement. It means more to America than simply the honor of conducting such classical research. It will be a splendid stimulus to our love of knowledge and a great object-lesson in pure, original investigation.

THE thousands of hearers who sit in the pews on Sabbath and wince and groan under the twangs and drawls of learned and zealous preachers, will appreciate the action of one of the Bishops of the Methodist Episcopal Church. He has hired a teacher of elocution to drill in public speaking, the ministers of the city in which he resides. A public speaker in our judgment is as much bound to train his voice as his grammar. He is no more excusable for nasal tones than for flat *a's* and clipped endings. The voice can be trained as well as the tongue. He is the more guilty in neglecting his voice since in its right use lies one of the greatest possibilities of power.

THE public is saying that there is but one conclusion to draw from the vote on the admission of women to the General Conference of the Methodist Episcopal Church which was conducted in October and November: the women as a body are indifferent to the privilege. All over the country the votes cast have been out of proportion to the size of the voting body, and though as a rule they seem to be for admission there is no general demand. But there is a side to the matter which is overlooked. This vote is in no way official. It is simply asking an expression of opinion on a question which will not come to vote for many months, and in which the voters feel that they have little power. Voting under such circumstances cannot be really representative.

An appreciative editorial appears in a late issue of the *New York Sun* on the "Chautauqua System." It defines the purpose of the system to be:

. . . To provide a methodical course of home

reading and study for the multitudes of people anxious for self-improvement, but who do not know where to go for the knowledge they crave. Its further object is to stimulate this desire by means of association and competition.

It notes that

The purpose is not at all to provide "a cheap substitute for a college education." It is simply to promote habits of study among men and women, boys and girls, who need its guiding hand to introduce them to profitable literature.

There follows a statement which is not always clearly conceived by the observer of the system and from which we think the writer of the editorial has omitted one point. He says:

The saving of the soul is its first and great object. Intellectual cultivation is subordinate only, and a means to that solemn end. . . . Doubt as to the orthodox faith has no place in the system. Unquestioning belief is assumed. Hence Chautauqua is an important conservative religious influence.

It is true that religion, God, is acknowledged in the Chautauqua system. "We worship the word and works of God," but the liberality of interpretation which accompanies this thought cannot be too strenuously insisted upon. Chautauqua has no limitation for truth-seekers. She simply insists that those who come to her be truth-seekers. She does not aim to lead them into any particular religious fold—simply to give them knowledge.

THE National Woman's Christian Temperance Union held its annual Convention at Atlanta in November. Its records show a prosperity which is most gratifying in the face of the secession which last year took away a large number of members. The increase of membership during the year is given as 1,625. As 7,261 members in Iowa and Pennsylvania left the organization the total addition to the membership in the year was 8,886. The convention was characterized by its usual splendid earnestness and vigor.

An enterprising literary journal has just prepared a bird's-eye view of the book making and literary work which the authors of America are doing. It shows that large numbers are engaged on work for periodicals. It emphasizes the fostering influence which the college exercises over literature, many of our ablest writers holding chairs. It mentions a few writers who have no respon-



sible positions to fill in connection with their writing. Very few like our favorite contributor Mr. John Burroughs report themselves as free. He declares that he is grubbing up hickory trees and digging out rocks and stones from a bit of unclaimed land in his vineyard, at West Park, N. Y., that he will be busy until the snow flies, and that then he will sit by the open fire made with their trunks and branches and read. One cannot but feel that out of such freedom from routine and such communion with nature there must grow wholesome and beautiful work.

EGYPT is growing prosperous. She is slowly replacing her mud hovels with stone huts. To get stone for the work and lime for plaster the natives go to the ancient ruins. Word reached England not long ago

that the stones forming the foundation courses of the Great Pyramids at Ghizeh are being displaced by a gang of Arabs under the direction of two sheiks, and are being broken up and carried away for building. Often slabs containing inscriptions and symbols thousands of years old are used to plaster an Arab's hut; a record from antiquity is made the door-step of an Arab mule-driver. Coupled with this love of plunder is fanatical hatred of idols. Musselman diggers on opening a tomb have been known to be driven into such a fury at the sight of images as to rush at them with pick-axes. The danger of the destruction of many priceless monuments of Egypt's past is evident from these facts. England should see to it that precautions are taken to restrain both vandalism and fanaticism.

## C. L. S. C. OUTLINE AND PROGRAMS.

## FOR JANUARY.

## OUTLINE OF REQUIRED READING.

*First Week* (ending January 8).

"Outline History of England." Chap. XII. (first half).

"From Chaucer to Tennyson." Chap. III. (first half).

## IN THE CHAUTAUQUAN:

"The Intellectual Development of the English People."

"Six British Lions."

Sunday Reading for January 4.

*Second Week* (ending January 15).

"Outline History of England." Chap. XII. (last half).

"From Chaucer to Tennyson." Chap. III. (last half).

## IN THE CHAUTAUQUAN:

"The English Constitution."

"What Shall we do with our Children?"

Sunday Reading for January 11.

*Third Week* (ending January 22).

"Outline History of England." Chap. XIII. (first half).

"From Chaucer to Tennyson." Chap. IV. (first half).

## IN THE CHAUTAUQUAN:

"The Religious History of England."

"The English Towns."

Sunday Reading for January 18.

*Fourth Week* (ending January 31).

"Outline History of England." Chap. XIV. (last half).

"From Chaucer to Tennyson." Chap. IV. (last half).

## IN THE CHAUTAUQUAN:

"England after the Norman Conquest."

"A Norman Lady."

"Studies in Astronomy."

Sunday Reading for January 25.

## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

## FIRST WEEK.

1. A chat on the "Six British Lions." (See articles on "Modern English Society and Politics" in Vols. X. and XI. of THE CHAUTAUQUAN.)
2. Paper—Devices for the Raising of Revenues in King James' time.
3. The Story of John Hampden.
4. Three-minute Talks on the prominent men and women of King James' court (*e. g.* "Steenie," Guy Fawkes, Archbishop Laud).
5. Essay—King James' Bible ("though for any thing that the old gentleman had to do vitally or specifically with the revision—it might as well have been called the Bible of King James' tailor, or the Bible of King James' cat").
6. Table Talk—Euphuism.

## SECOND WEEK.

1. Reading—"Breaking the Will."\*
2. Paper—The Theater in Shakspeare's time.
3. Dialogue—Subject: Did the good of the country demand the death of Charles the First? (The dialogue is capable of being

\* The Library Table, p. 560.

made one of the most attractive and useful forms of circle work. Its literary value is recognized especially by the English, and most of the great British reviews contain almost every month elaborate articles in dialogue form. In adapting it to circle purposes two things should be remembered: It must be carefully prepared and it must not lack spontaneity. The interlocutors should prepare their points separately, then arrange them to fit each other. Notes, not written speeches, should be presented. Quotations from books in support or refutation can be properly introduced, the books themselves being consulted simply for the look of informality it will give to the performance. Of course digressions from the prepared plan are perfectly allowable if the dialogists have the skill to manage them without losing control of the main argument. If this form is adopted it would be well to consult back numbers of the *Contemporary Review* or *Nineteenth Century* for models.)

4. A Session of the House of Commons—Let the room be arranged to represent the House of Commons as described in Woodrow Wilson's article in this magazine for December. The circle should represent the members and arrange themselves according to parties: the Liberals and Union Liberals at left of Speaker; farther down on the same side, the Irish party; opposite the Irish party, the Radicals; on the right of Speaker, the Conservatives. The Speaker of the House enters, preceded by the Sergeant-at-Arms, bearing the mace; the House stands while the Speaker takes his seat. After the preliminary motions and questions, let the House proceed to the question of the day: Resolved that the eligibility of a man for public office is independent of his moral character. In the course of the discussion let members be expelled for unparliamentary conduct. An interesting way to end the session would be to take a yea and nay vote, and so manage that the result be uncertain, that there is a call for division, and that the members file out into the yea and nay lobbies to be counted.

#### THIRD WEEK.

1. Roll-Call—Answered with examples of the correct use of Shall and Will. (See *The Library Table* and *The Question Table*.)
2. Reading—"Death of King Charles the Second,"\* to be followed by anecdotes of his life.

\* The Library Table, p. 560.

3. Half-hour Lecture—"The Origin of English Towns."
4. Table Talk—Eccentricities of Literary Development in Milton's time.
5. Paper—Superstitions Refuted by Sir Thomas Browne.
6. Game—"Who am I?" Let one member of the circle leave the room while the others choose the name of some early Puritan with whose history they have become familiar through the readings of the winter. The person sent out is then recalled and begins to question the others in turn, being restricted, however, to the one interrogation, "Who am I?" Each person when asked this question responds with some characteristic of or fact about the individual agreed upon, always endeavoring to couch his information in such a way that the guesser will not be quite certain, yet, who he is. When he does guess the name the person who gave the last clue must take his turn going out, and another character is chosen. Suppose, for example, Richard Cromwell was selected by the circle. Good answers to the question "Who am I?" would be: A man whose importance in the world was an accident. An easy-going brother. A failure. Answers, of course, cannot be duplicated and must therefore become more and more definite.

#### FOURTH WEEK.

1. Roll-Call—Quotations from Milton.
2. Reading—"A Norman Lady." Followed by informal discussion of the articles by Miss Jewett and Dr. Freeman in this number of *THE CHAUTAUQUAN*.
3. Blackboard Exercise—Diagrams from paper on "The Sun." Reading "A Day."\*
4. A Study—The Cavalier Poets. Read in connection "Robert Herrick."\*
5. Women Preachers—Then and Now.\*
6. Review of the English Revolution; its causes, its personnel, its incidents, its influence on European nations, its results at home.

#### MAGIC MUSIC FOR A NEW YEAR'S COMPANY.

SOME kind of a musical instrument capable of varying its volume of tone from *pianissimo* to *fortissimo* is needed, such as a violin, cornet, or harmonica. One of the company retires while each one writes on a slip of paper a "resolution for the new year" or a prophecy of what shall come to him in the new year, and then conceals the slip of paper. At the first chord the ma-

\* The Library Table, p. 560.

gician appears and the music indicates by a soft, slow cadence that the paper is far away; if he approaches the hiding-place, the music quickens and becomes louder; if his eyes turn in the right direction, the musician recognizes it by one or two loud *staccato* notes. An observant magician will be able to find the most carefully concealed slip. As soon as the magician has found a paper he will read what is written, and the company may guess the author.

## CROMWELL, DAY—JANUARY 30.

Cromwell, our chief of men, who through a cloud  
Not of war only, but detractions rude,  
Guided by faith and matchless fortitude,  
To peace and truth thy glorious way has ploughed,  
And on the neck of crownèd Fortune proud  
Hast reared God's trophies, and his work pursued,  
While Darwen stream, with blood of Scots imbrued,  
And Dunbar field, resounds thy praises loud,  
And Worcester's laureate wreath: yet much remains  
To conquer still; Peace hath her victories  
No less renowned than War: new foes arise,  
Threatening to bind our souls with secular chains.  
Help us to save free conscience from the paw  
Of hireling wolves, whose Gospel is their maw.

—Milton.

Four or five series of word pictures of the life and times of Cromwell would afford excellent opportunity for the treatment of this subject with completeness and effect. Let the circle assemble with its "paintings" well prepared. First let the historical facts of Cromwell's personal life be given in chronological order, each member having been assigned a certain period. Then let his special, individual opportunities be taken up in the same order. Follow this by a series of pictures of his associates. Let the verdict of Public Opinion be given as expressed by different writers on Cromwell—as Carlyle, Milton, Macaulay, Southey, Dryden. In the closing series let each person give the sum of his impressions concerning the hero and his character.

## CHAUTAUQUA CORNER.

## SUGGESTIONS TO SOLITARY READERS.

"I SAT by the side of Emerson, who always charms me by his delicious voice, his fine sense and wit, and the delicate way he steps about the words of his vocabulary; if you have seen a cat picking her footsteps in wet weather you have seen the picture of Emerson's exquisite intelligence feeling for its phrase or epithet. Sometimes I think of an ant-eater singling out his insects, as I see him looking about and at last seizing his worm or adjective, the best, the only one which would serve the need of his thought."

So writes Motley. This clever picture of the way the great philosopher picked his word de-

serves a careful pondering by one who cultivates his English style. It reveals the method of a man who used words to express thoughts of the greatest height, of exquisite subtlety. To make his meaning clear to those whose comprehension was duller he must exercise the finest discretion. The way in which in wording he conquered the difficulty, his friend Motley explains. It is so simple a way that the most ignorant user of words need not be afraid of trying it.

Of what does it consist? There is, to begin with, the recognition that in expression a choice is possible. A thing may be said in many ways. One way then must be more appropriate, more penetrating than another. How shall we get at this best way? It must not be imagined that there is a choice of expression only when there are great thoughts to be developed, artistic effects to be produced. The commonest thing can be said in a perfect form. If for no other reason than to exercise the discriminating faculty this form should be discovered. When this is recognized it must be acted upon habitually. Decide then first, Occupant, that you will exercise choice over words in talking.

In this nice habit of exact expression the speaker must know perfectly what he wants to say. If he describes a storm which swept his fields he must recall before he begins, its features, its terrors, its lulls, its havoc. Definite ideas of the simplest things we talk of, and which we wish to express perfectly, are essential. When Motley describes Emerson as seeming to cast about before he began to talk, we know that he is simply attempting to get an exact idea of the thing he wants to say. Having this idea he may begin to choose his words.

First the name must be selected and the verb which expresses its action. Every word it must be remembered stands for a thought. Particular care must be taken for the adjectives and adverbs which give the peculiar shades of meaning to the sentence. The parent words decide the prevailing color—that is all. These attendants tone it down or heighten its effect. They give it grace or dignity, order or force. They must be "felt for" literally.

When a sentence is produced in this way there is the consciousness of an intellectual effort. Something has been said worth saying. It may be only the trials of thawing out the water pipes after a January freeze, which have been described; it may be a matter trivial in every way, yet the words which picture it may make a charming bit of *genre* description, a delight to listeners, and a stimulating exercise to one's self. The power which at last is gained in this way is certainly worth the effort which it may cost.

# C. L. S. C. NOTES ON REQUIRED READINGS.

FOR JANUARY.

## "OUTLINE HISTORY OF ENGLAND."

P. 205. "Stuart." "This Scottish royal family was descended from a certain Walter Fitz-Alan, Lord of Oswestry, who entered the service of King David I., by whom he was created high steward of Scotland. The office became hereditary in the family. . . . The sixth [in the line], Walter, supported Robert Bruce, commanded a division at Bannockburn, and was rewarded in 1315 by the hand of Bruce's daughter, Marjory. Marjory's son Robert succeeded to the throne of Scotland upon the death of David II." Thus the office of steward was the origin of the name which was transformed to Stewart and then to Stuart.

P. 207. "King James' version of the Bible." The English Bible assumed its present form in the reign of James I. "For the purpose of securing a complete revision, forty-seven of the most learned men in the kingdom were selected for the task. They divided themselves into three companies which met at Westminster, Oxford, and Cambridge. Twenty-five undertook the Old Testament, fifteen the New Testament, and seven the Apocrypha. They worked under rules laid down by the King for their guidance. . . . The work done by the separate committees was afterward supervised and reduced to regularity by a committee of six persons. After three years' labor the version known as the Authorized Version was produced."—*Dictionary of English History*."

P. 210. "Infanta." "Any royal princess except the heiress of the crown, is so called in Spain and Portugal."

"The wisest, brightest, meanest of mankind." The quotation is taken from Pope's "Essay on Man." The preceding line which with this forms the couplet reads:

"If parts allure thee, think how Bacon shined."

"Elector Palatine." "The word palatine is related to palace, and as a title dates from the time of the Merovingian kings of France, connected with whose court was a high judicial officer called the *comes palatii*, or master of the royal household. . . . With the function went the title of count palatine; and from the ruler, the district under him became known as a palatinate." In German history the Palatinate was the specific name given to one of the divisions of the empire, which comprised the electorates, territories governed by electors, or

princes who had the right to elect the emperor. The Palatinate was divided into two parts, the Upper and the Lower. "Their territory is now comprised in that of Bavaria, Baden, Hesse-Darmstadt, and Prussia."

P. 214. "Holles" [hol'les]. The name is also written Hollis.

P. 215. "The billeting of troops." The verb "to billet" means to make known to a soldier by means of a ticket or written note where he is to lodge, the word being usually applied to directions as to the private house in which he is to be quartered. Milton wrote in his "Eikonoclastes," "If at home any peace were intended us, what meant those *billeted* soldiers in all parts of the kingdom?"

P. 219. "Liturgy." The established formula for public worship in the churches which use prescribed forms.

P. 216. "Thorough." This word was used by Strafford and Laud in their correspondence to describe their policy. "For the state, indeed," writes Laud, "I am for thorough. . . . I am confident that the king being pleased to set himself in the business, is able by his wisdom and ministers, to carry any just and honorable action *thorough* all imaginary opposition, for real there can be none." The word *through* was originally spelled the same as thorough, which then filled the two offices of preposition and adjective.

P. 220. "Pacification of Dunse." To meet the army which was on its way to Scotland, Leslie, afterward the earl of Leven, led an opposing army of Scotch toward the borders, and encamped just across from the royal army on the hill of Dunse Law or Dunse Land. Here a treaty was concluded.

P. 222. "The death of Strafford." "For fifteen days Strafford struggled with a remarkable courage and ingenuity against the list of charges, and had melted his audience to tears by the pathos of his defense, when his trial was suddenly interrupted, . . . and the House had recourse to a bill of attainder. . . . Three days later the royal sanction was given and he passed to his doom. . . . As the ax fell, the silence of the great multitude was broken by a universal shout of joy. The streets blazed with bonfires. The bells clashed from every steeple. Many, says an observer, that came to town to see the execution rode in triumph back, waving



their hats and with all expressions of joy through every town they went crying, 'His head is off! His head is off!'

P. 226. "The Cavaliers, who affected a liberal way of thinking as well as a gayety and freedom of manners inconsistent with Puritanical ideas, were represented by the Roundheads as a set of abandoned profligates, equally destitute of religion and morals, the devoted tools of the court and the zealous abettors of arbitrary power. The Cavaliers, on the other hand, regarded the Roundheads as a gloomy, narrow-minded, fanatical herd, determined enemies to kingly power and to all distinction of ranks in society. But in these characters, drawn by the passions of the two parties, we must not expect impartiality; both are certainly overcharged."—*Russell's "Modern Europe."*

P. 234. "Policy of the Roman Fabius." See note on page 257 of *THE CHAUTAUQUAN* for November, 1890.

Walter Scott in his novel "Woodstock" gives a vivid portrayal of the escape of Charles II.; and Dickens, in his "History of England," describes the event as follows:—"The escape of Charles after this battle of Worcester did him good service long afterward, for it induced many of the generous English people to take a romantic interest in him, and to think much better of him than he deserved. He fled in the night, with not more than sixty followers, to the house of a Catholic lady in Staffordshire. There, for greater safety, the whole sixty left him. He cropped his hair, stained his face and hands brown as if they were sunburnt, put on the clothes of a laboring countryman, and went out in the morning with his ax in his hand, accompanied by four wood-cutters. . . . At night he came out of the forest and went on to another house which was near the river Severn, with the intention of passing into Wales; but the place swarmed with soldiers. . . . So after lying in a hay-loft covered over with hay for some time, he came out of his place attended by a Catholic gentleman who had met him there, and with whom he lay hid all next day, up in the shady branches of a fine old oak. It was lucky for the king that it was September time, and that the leaves had not begun to fall, since he and the Colonel, perched up in this tree, could catch glimpses of the soldiers riding about below, and could hear the crash in the wood as they went about beating the boughs."

P. 237. "Vaudois Protestants." A Christian denomination in Italy known also as the Waldenses. Both names were probably derived from the name of the founder of the sect, a wealthy citizen of Lyons, Peter Waldo, or

Pierre de Vaux, who lived about 1170. When commanded by the pope to abstain from his heretical teachings he took the ground that men should obey God rather than man, and refused to be silent. He and his followers were excommunicated by the pope, and subjected to bitter persecutions. These persecutions were kept up against the sect, at intervals, until the close of the seventeenth century.

P. 241. "*Régime*" [rā-zheem]. The French word for mode or style of government; administration.

P. 245. "Richelieu" [rêsh-eh-loo]. "Mazarin" [māz-a-reen/].

P. 248. "Nimeguen" [nim/wā-ghen].

P. 253. "Chief Justice Jeffreys." This character is well described in Blackmore's novel "Lorna Doone." He is there pictured as "a thick-set burly and bulky man, with a blotchy, broad face, and fierce eyes, full of blazes; he was one to be dreaded by gentle souls and to be abhorred by the noble . . . I was only too glad to go after all this tempest, as you may well suppose. For if ever I saw a man's eyes become two holes for the devil to glare from, I saw it that day, and the eyes were those of the Lord Chief Justice Jeffreys. . . . 'He is all alone this morning, John, and in rare good humor. He hath been promised the handling of poor Master Algernon Sidney, and he says he will soon make republic of him, for his state will soon be headless. He is chuckling over his joke, like a pig with a nut, and that always makes him pleasant. John Ridd, my lord.' With that he swung up the curtain bravely, and and I stood face to face and alone with Judge Jeffreys."

P. 261. "Junto." A Spanish word, corrupted from junta, a meeting, assembly, or council.

P. 262. "The old lady of Threadneedle Street." The bank of England, on Threadneedle Street, London, was called the "old lady," by William Cobbett, "because, like Mrs. Partington, its directors tried with their broom to keep back the Atlantic waves of national progress." The story goes that Dame Partington lived in a little house in Sidmouth, in Devonshire. "In November, 1824, a heavy gale drove the sea-waves into her house, and the old lady labored with a mop to sop the wet up till she was obliged to take refuge in the upper part of the house."

P. 266. "Harvest of French lilies." The lily was the emblem of France. At first the flag was thickly strewn with the *fleur de lis* (flower of the lily—corrupted in English to flower-de-luce), but later the number was reduced to three in honor of the Holy Trinity.

"Ramillies" [rā-mē-yē, or ram'e-leez].

P. 267. "Malplaquet" [mal-plā-kā'].

P. 268. "Back-stairs politics." Private influence in political matters. "It was customary to build royal palaces with a stair-case for state visitors, and another for those who sought the sovereign upon private matters. If any one wanted a private interview with royalty, it was highly desirable to conciliate those appointed to guard the back stairs, as they had full power to admit or exclude a visitor. Back-stair influence is influence gained over functionaries who indirectly have immense power to promote [a desired] object."

P. 269. "The Schism Act." An act imposing "severe penalties on all tutors and school-masters who presumed to instruct without having first received the license of a bishop."

The following old jingle will be found very helpful in remembering the names and the times of the English rulers:

First William the Norman, then William his son,  
Henry, Stephen, and Henry, then Richard and John,  
Henry the Third, Edwards, one, two, and three,  
And again after Richard, three Henrys we see,  
Fourth Edward, Third Richard, if rightly I guess,  
Two Henrys, Sixth Edward, Queen Mary, Queen Bess,  
Then Jamie the Scotchman; then Charles whom they  
slew,

And again after Cromwell, another Charles too.  
Next James the Second ascended the throne,  
Then William and Mary together came on,  
After Anne, Georges four, and King Charles had passed,  
God sent us Victoria; may she long be the last.

#### "FROM CHAUCER TO TENNYSON."

P. 58. "Pantheon" [pan'the-on]. A temple or shrine dedicated to all the gods. The word is derived from the two Greek words for "all" (*pan*) and "god" (*theos*).

"Penates." Roman household gods; divinities who watched over the homes.

"Tritons." Sea demigods, the sons of Neptune.—"Nereids" [nē're-ids]. Sea nymphs, attendants upon Neptune.

"Pages." Serving boys. The Greek word for boy is *pais*.

"Satyrs." See note on page 395 of THE CHAUTAUQUAN for preceding month.

"Acteon" [ac-tē'on]. A mythological hunter who one day watched the goddess Diana (called also Artemis and Cynthia) as she was bathing in a stream, and was immediately transformed into a stag and devoured by his own hounds.

P. 59. "Euphues" [eu'phu-eez].

P. 60. "Massacre of St. Bartholomew." See note on page 394 of THE CHAUTAUQUAN for December, 1890.

P. 61. "Hellenic" [hel-len'ic]. Pertain-

ing to the Hel'le-nes, the name by which the Greeks always called themselves. The name Greece was given by the Romans to the land previously called Hellas.—"Peloponnesus." [pel-o-pon-nē'sus]. The name given by the Greeks to the peninsula forming the southern part of Greece.

P. 63. "Singed the Spanish King's beard." The expression was original with Sir Francis Drake. He entered the harbor of Cadiz in 1587 and destroyed an immense amount of shipping, a work which he styled "singeing the King of Spain's beard." See Knight's "History of England," vol. III, page 215.

"El Dorado." A Spanish expression for "the golden region." Orellana, lieutenant of Pizarro, pretended that he had discovered a land of gold (el dorado) between the rivers Orinoco and Amazon in South America. Sir Walter Raleigh twice visited Guiana as the spot indicated and published a highly colored account of its enormous wealth."

P. 65. "*Hic jacet*." Latin for "here lies." —"*Saeva indignatio*." Fierce indignation.

P. 66. "Martin Mar-Prelate." The works passing under the name of this author were in reality "publications by various authors containing attacks on the bishops and Queen Elizabeth. They were supposed to be the composition of John Penry who was executed in 1593, but were in reality the work of more hands than one, and consisted of the most coarse, scurrilous, and indecent pasquinades against the Episcopal system."

"Amyot" [am-yo].

P. 72. "*Suave, mari magno*" etc. Mallock's translation in verse of this famous passage reads as follows:

'Tis sweet when tempests roar upon the sea  
To watch from land another's deep distress  
Amongst the waves—his toil and misery.

The lines immediately succeeding are:

Not that his sorrow makes our happiness,  
But that some sweetness there must ever be  
Watching what sorrows we do not possess;  
So, too, 'tis sweet to safely view from far  
Gleam o'er the plain the savage ways of war.

P. 73. "Harlequin." A buffoon who mostly without speaking, plays tricks to divert an audience.

P. 75. "Racine" [rä-seen], Jean. (1639-1699.) A French dramatist.

P. 76. "Bohemian." Wandering. The word as a noun, is frequently applied to the gypsies, because it was believed that the first of that race who entered France were Bohemians driven out of their own country. It is sometimes written, as in the text, without a capital.

P. 78. "Mephistophiles" [mef-is-tof'i-leez].

"O, *lente*" etc. Oh, slowly, slowly move, steeds of the night.

P. 82. "Tetralogy" [te-tral'o-gy]. A Greek derivative from *tetra*, four, and *logos*, word, speech.

"Nem'e-sis." The goddess of retribution, who sooner or later overtakes the sinner.

P. 83. "*Bourgeois*" [boor-zhau]. Citizen-like, vulgar, common.—"*Malade Imaginaire*." "The Imaginary Invalid."

P. 89. "*Vetus comædia*." Old plays or comedies.—"*Dramatis personæ*." Characters represented in a drama.

P. 92. "Calvinistic doctrines." The peculiar characteristics of this system of belief as derived from Calvin's "Institutes" are, 1. That we derive from Adam not only the punishment, but also the pollution to which the punishment is justly due. 2. That man in his present state is despoiled of freedom of will and subject to a miserable slavery. 3. That the Lord both begins and completes the good work in us and gives us both will and power. 4. The eternal decree of God, by which he had determined in Himself what He would have become of every individual of mankind. 5. That all the elect will certainly be saved.

"Arminian doctrines." So called from Arminius (1560-1609) a Protestant divine of Leyden, Netherlands. These doctrines are, 1. Conditional election and reprobation in opposition to absolute predestination. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. 3. That man in order to exercise true faith must be regenerated and renewed by the operation of the Holy Spirit which is the gift of God. 5. That men may relapse from a state of grace and die in their sins.

P. 97. "*Incognito*." Disguise; in an assumed character.

P. 104. "The Arundel marbles." Thomas Howard Arundel (1592-1646) an English earl, during the residence of seven years in Italy made a large collection of marbles, including statues, busts, marbles with inscriptions, gems, medals, and other intaglios. Others helped him in the work, but the whole collection went under his name. At his death the marbles were scattered, some of them passing into the possession of Oxford University, and many to the British Museum.

P. 109. "Catullus." A Roman poet who lived in the first century B. C. He is the earliest Latin lyric poet of much renown. Some of his productions are strictly lyrical, some elegiac, one is heroic, but most are epigrammatic.

"*Carpe diem*." "Enjoy the present day;

seize the opportunity." A Latin expression.

"Anthologies." "Collections of beautiful passages from authors, particularly applied to a collection of ancient Greek epigrams." The word is compounded from the Greek words for flower and to gather. It is applied to a collection of flowers and to a discourse on flowers.

"St. Theresa" (1515-1582). A Spanish mystical writer. She entered a Carmelite convent where she remained twenty-seven years. She wrote several ascetic treatises and letters, in which she described the struggles and aspirations of her heart and her frequent mystic visions. These writings are among the most memorable of the mystic literature of the Roman Catholic Church, and have gained a place in the classic literature of Spain.

P. 110. "Pindaric ode." An ode written in irregular, or constantly changing, meter. So named from Pindar, an ancient Greek poet.

P. 113. "Heine" [hi'neh], Heinrich. (1799-1856.) A German poet and critic. On account of his liberal writing, which deeply displeased the Prussian Government, he was obliged to choose between exile and imprisonment, and went to Paris.

"Circe" [sur'se]. A Greek mythological character; a sorceress who lived in the island of *Ææa* off the coast of Italy. When Ulysses in the course of his wanderings on his way home after the Trojan War, touched upon this island, he sent some of his men to request of Circe some refreshments. She received them apparently with great hospitality and had food and wine set before them. All but one partook and all save he were changed into swine. This one returned and reported to Ulysses what had happened. He, rendered proof against the enchantment by the use of the herb moly, hurried to the palace and obliged the sorceress to break the spell of the enchantment and restore his companions.

P. 116. "Collect." "A short prayer adapted to a particular day or occasion."

P. 117. "Pro-tag'o-nist." The one taking the leading part in a drama; and from this the word is often applied to a leader in any great enterprise or conflict.

P. 118. "Urania." One of the nine Muses, the Muse of astronomy.

P. 119. "Michelangelo" [me-kel-an'ja-lo]. (1475-1563.) A celebrated Italian painter, sculptor, architect, and poet; the architect of St. Peter's at Rome.

In connection with the readings on the different leading authors, the selections from their works, given in the "Appendix" of the textbook, should be studied.

## WORD STUDIES.

### ON THE C. L. S. C. TEXT-BOOKS.

ALL, doubtless, have experienced the thrill of delight which accompanies the acquirement of some bit of knowledge which immediately changes the relations existing between a merely casual acquaintance and one's self into those of friendship. A sudden light revealing an unsuspected depth and strength of character, some admirable trait, a kind or heroic deed, acts often as a magic wand transforming the whole character. To a certain extent the same kind of an impression is made, as a true knowledge of words is acquired. For years one may have used many of them in a way exactly corresponding to his passing in and out among the people of his town whom he slightly knows, and miss all the pleasure arising from knowing their whole nature and history. One has said that to any person "the first discovery that words are living powers is like the dropping of scales from his eyes, like the acquiring of a new sense, or the introduction to a new world." It is hoped that these brief studies of a few words selected from the Required Readings may lead to a desire for a fuller knowledge of our vocabulary.

#### "OUTLINE HISTORY OF ENGLAND."

P. 219. A-nom'a-lous. Varying from the common rule, abnormal. Not the same, not common, the Greeks expressed by the two words *an*, *omos*.

P. 219. Av-o-ca'tion. The Latin word for call is *voco*; the prefix *a* means from. Transplanted into English they mean a calling aside from one's regular occupation. By a very common error the word is frequently used for vocation.

P. 205. Brogue. In Ireland a coarse shoe made of rough hide, with the hair outward, reaching to the ankle and tied with thongs, is called a *brog*. As they were uncouth articles of wearing apparel it will be seen to be not inappropriate that their name should be transferred to the corrupt manner in which the Irish pronounced English, and then spread in its use to the traces of any foreign tongue discernible in speech. A quotation from Macaulay's "History of England," will show how this use of the word might have originated: "Some [of the new officers in the army] had been so used to wear *brogues* that they stumbled and shuffled about strangely in their military jack-boots."

P. 209. Chancellor. Among the Romans the lattice-work which enclosed the judgment seat was called the *cancelli*. The officer who had charge of the records and who acted as intermediary between the suitors and the judge was the *cancellarius*. Hence, the word chancellor, which originally meant the chief officer next to the head. As used in connection with institutions of learning, which in ancient days were all connected with the church, it was applied to the one authorized by the bishop or the pope to be at the head next to himself.

P. 228. Contingent. An event transpiring as the result of an accident, or at least one not dependent on any rule. The meaning is all in the word itself. *Tango* in Latin means to touch, to happen; *com*, with or together. So, applied to troops, it means the proportion falling to the share of each of the contracting powers to furnish.

P. 241. Courteous. Garlanda says, "The verb court has a long story. Court, Latin *cors* or *cohors*, was first said of a yard and especially of a cattle-yard, and of the cattle themselves. Then it came to be applied to the yards of palaces and people living therein, to the royal retinue and house—hence the verb to court, to practice arts in vogue at court, to seek favor. Hence the words court-eous, court-ier, court-esy."

P. 212. Decimate. There was an old custom in the Roman army of selecting every tenth man for punishment (*decem* being the word for the number ten). To pay tithes or the tenth part of one's income was also expressed by the same verb *decimo*. The English meaning is rather a free one, to destroy a large but indefinite part.

P. 213. Fiasco. This is the Italian word for flask or bottle. Whenever in Italy a singer on the stage does not please the audience, shouts of "*Olà fiasco*" are uttered from all sides, referring probably to the breaking of a bottle. The word is used to denote a failure of any kind.

P. 212. Heretics. The act of choosing for one's self, the Greeks called *airesis*. The English borrowed the word, and when one chooses for himself a belief or doctrine different from one commonly accepted, the act is called heresy, and the person a heretic.

Intractable. Not to be moved. The words trace, track, tract, trade, draw, drag, and many



others all spring from the same origin, the Latin *tracto*, to draw, to pull, and this meaning is evident in each; least so in trade (commerce, things moved). Syn.: ungovernable, unmanageable, obstinate.

P. 211. Negotiation. The words *nec* and *otium* (Latin) mean not at leisure; drawn together they form *negotium*, the noun applied to that which occupies one, business. Put into English form we have negotiation, the transaction of business.

Parleyings. The word is taken almost literally from the French verb *parler* to speak. It is used especially of conferences held with an enemy.

P. 212. Policy. *Polis* is the Greek word for city; *polites* for citizen. Directly from these come police, policy, politics. It was natural that these words pertaining to government should have their origin in the name of the place for which government was first needed, the city.

P. 207. Pre-rog'a-tive. One asked before others for his opinion, or the person or class whose right it was to vote first, was styled in Latin *praerogativarius*, from *prae* and *rogo*, to ask before. Syn.: privilege, right, immunity.

P. 222. Stipend. *Stips* was the name given by the Romans to small coins in heaps, and from this it came to be applied to gift, donation. *Pendere* was the verb to weigh. By joining the two the English word is formed, which means a settled compensation for services.

P. 235. Whimsies. To wander with the eyes is expressed in Icelandic by the word *hvima*; to whisk or flutter about is in Norwegian *kvima*; to be dizzy is in Swedish *hvimsa*. From these forms there came wandering into the English tongue the word whim, of which whimsy is only another form. It has deviated somewhat from the original meaning, but as the name given to singular departures of the mind from its ordinary course its ancestry can be traced.

"FROM CHAUCER TO TENNYSON."

P. 106. Al'che-my. This word has come wandering through so many lands that it is doubtful whether it can be traced definitely. The Arabic words *al kīmla* mean the secret art; but it is claimed that the Arabians borrowed the term from the Greeks, *kameia* with them meaning an infusion, a mingling. In their turn it is said the Greeks borrowed it from the name of an Egyptian city Kamia, noted for the blackness of its soil. Wherever it started, it at last found its place in the English vocabulary as the name of the science which aimed to change other

metals into gold, and to find the universal remedy for the ills of humanity.

P. 59. An-tith'e-sis. *Tithemi* and *anti* in Greek mean to place, against. A figure of speech in which words contrasting in meaning are brought into close opposition.

P. 106. As-trol'o-gy. *Aster*, *logos*, Greek for star, word; words about the stars; the science of the stars. The term is now restricted to the false science which assumes that the heavenly bodies exert an influence upon the life and destiny of humanity.

P. 101. At-ra-bil'ious. Black bile (Latin *ater*, *atra*, black, and *bilis*, bile). It is supposed that an excess of this liquid in the system occasions melancholy. Syn.: melancholic, splenetic, hypochondriacal.

P. 106. Cas'u-ist-ry. The English word case comes from the Latin *casus*. The solution of cases of conscience by applying to them the principles of morality and theology.

Cos-mog'ra-phy. Christopher Marlowe thus defines the word in his "Doctor Faustus":

He now is gone to prove *cosmography*  
That measures coasts and kingdoms of the earth.

The Greeks called the world *kosmos*, their verb for to write; describe, was *graphein*. Hence the name of the science which describes the main features of the heavens and the earth.

P. 106. Di-a-lec'tics. A branch of logic; the art of critically searching into the truth of an opinion; the art of reasoning; logic applied to rhetoric and refutation; such are some of the definitions given to the word. It comes from the Greek *legein*, *dia*, to speak through.

P. 71. Hex-am'e-ter. *Ex*[hex] in Greek meant six, *metron*, measure. The name of verse which is composed of six feet, the feet being of a specified kind.

P. 106. Hy-per'bo-le. The strange ties in the family history of words is well shown in this name. It is a close relation of the common word ball, both springing from the Greek *ballein*, to throw. The prefix, modified from *uper*, means over. A figure of speech in which the meaning is greatly exaggerated, thrown over or beyond its proper use, is called hyperbole.

P. 58. Met'a-phor. To carry over (Greek *pherein*, *meta*). A figure of speech in which the likeness between any two things is expressed without the signs of comparison—is carried over, as in the common sentence, He is a pillar in the church or in society.

P. 73. Pan'to-mime. Its Greek ancestors meant all mimicry. Representations in which the actors do not speak, but give their parts in dumb action.

P. 80. Par'a-dox. From the Greek of to think

and against. A proposition contrary to general belief; an absurd or contradictory statement.

P. 67. Quintessence. The fifth essence, *quintus* being the Latin for five. The ancient Greeks believed there were four elements, earth, air, fire, and water. The Pythagoreans added a fifth, ether, purer and finer than the others. An extract containing the best or essential part.

P. 103. Sim'i-les. From the same Latin word as similar. A simile is a metaphor in

which the word of comparison is used. The insertion of the word "like" in the example given above under the word "metaphor" would change the figure to a simile.

P. 76. So-lil'o-quies. Latin *solus*, alone, *loqui*, to speak. A talking to one's self; a composition reciting what a writer said to himself.

P. 72. Top-o-graph'ic-al. By substituting *top* for *ge* in the word geographical we have this word. *Ge* is the Greek name for earth, *topos* for place; a description of a place.

## QUESTIONS AND ANSWERS.

### ON THE C. L. S. C. TEXT-BOOKS.

#### "OUTLINE HISTORY OF ENGLAND."

1. Q. To what subject did King James I. first turn his attention? A. The Puritan agitation.

2. Q. How did the attempts of the Puritans to rid the English church of its taint of Romanism end? A. A royal decree ordered the clergy to conform strictly to the established rules.

3. Q. Who were the Independents? A. Extreme Puritans.

4. Q. To what were many of them driven by the severe measures adopted against them? A. To go into exile.

5. Q. What novel theory was advanced by James I.? A. The "divine right of kings."

6. Q. To what did his application of this dogma lead? A. To a life-long struggle between himself and Parliament.

7. Q. What great conspiracy was frustrated in his reign? A. The Gunpowder Plot.

8. Q. How did the king try to secure a revenue? A. By lawless extortions.

9. Q. What famous philosopher was impeached for taking bribes while he was chancellor of the realm? A. Lord Bacon.

10. Q. What English navigator was executed that the king might gain favor with Spain? A. Sir Walter Raleigh.

11. Q. In the mind of the king what was the first question to be considered in the marriage of his son? A. Securing to England a Catholic ally upon the continent.

12. Q. How did the House of Commons meet the claims of Charles I. to absolute power? A. With open defiance.

13. Q. What led Charles to sign the "Petition of Right" which curtailed his authority? A. His sad financial straits.

14. Q. Who were the chief men in the House

of Commons opposed to the king? A. Eliot, Wentworth, Hampden, Pym, Holles, and Cromwell.

15. Q. Which one of these six afterward became a staunch Royalist? A. Wentworth, who was made earl of Strafford.

16. Q. After the dissolution of the third Parliament of Charles' reign how long before another was called? A. Eleven years.

17. Q. Who as archbishop of Canterbury now enforced the laws of conformity to the English church upon the Puritans? A. Laud.

18. Q. As a result of the joint administration of Laud and Strafford, what Puritan colonies were founded in the New World? A. Salem and Boston.

19. Q. Who made himself famous by refusing to pay the ship-money tax? A. John Hampden.

20. Q. What led to war with Scotland? A. An attempt to enforce there the English church system.

21. Q. This war necessitated the calling of what two Parliaments? A. The Short Parliament and the Long Parliament.

22. Q. What did Charles desire of the Long Parliament? A. Money and troops.

23. Q. What did the Parliament require of him? A. The renunciation of his tyrannous measures.

24. Q. Between the two firm parties what was made inevitable? A. Civil war.

25. Q. Who was the leading spirit throughout this war? A. Oliver Cromwell.

26. Q. Who were known as the "Ironsides"? A. Cromwell's cavalry.

27. Q. Mention the leading battles of the war? A. Edgehill, Marston Moor, Newberry, Naseby.

28. Q. What two parties were left in the

kingdom by defeat of the Royalists? A. Parliament and the New Model, or Presbyterians and Independents.

29. Q. By what resort did the New Model gain the majority in Parliament? A. By Pride's Purge.

30. Q. During what period did the Long Parliament remain in session? A. Nearly twenty years.

31. Q. What event formed one of its memorable days? A. The escape of the five members whom the king with five hundred men went to arrest.

32. Q. What were some of its most noted acts? A. The execution of Strafford and Laud, and the establishment of Presbyterianism as the religion of England.

33. Q. What was its supreme act after it became the Rump Parliament? A. The execution of Charles I.

34. Q. What name was given to the government then established in England? A. The Commonwealth.

35. Q. Under what title did Cromwell become the chief executive officer in the Commonwealth? A. Lord Protector.

36. Q. What was the character of his rule? A. Charles I. had never been half so tyrannical.

37. Q. How long a time passed between the death of Cromwell and the Restoration? A. Nearly two years.

38. Q. For what secret aim did Charles II. work for ten years? A. To restore the Roman Catholic Church in England.

39. Q. Who were the most celebrated dissenters of this time? A. Baxter, Bunyan, and Milton.

40. Q. What events marked the "Wonderful Year" 1666? A. The Plague, the Great Fire, and the Dutch War.

41. Q. Name the last battle fought in England. A. Sedgemore.

42. Q. Who composed the two armies in this battle? A. The royal forces fighting for King James, and the insurrectionary peasants led by Monmouth.

43. Q. To what did England resort to free herself from the despotism of James II? A. A secret invitation was sent to William of Orange to become her deliverer.

44. Q. How did this movement result? A. James was deposed and William and Mary were crowned as joint rulers.

45. Q. For what purpose did William form the Grand Alliance? A. To check the ambition of France.

46. Q. Why did the other European states I-Jan.

object to having the Spanish kingdom pass into the possession of France or Germany? A. They feared the disturbance of "the balance of power."

47. Q. Who in Anne's reign was commander-in-chief of the English forces in this Spanish war? A. Marlborough.

48. Q. How did the war end? A. The French claimant gained the throne of Spain as Philip V.

49. Q. How was the question of the Scottish crown settled? A. England and Scotland were united in one kingdom.

50. Q. Who succeeded Anne? A. The Hanoverian George I.

"FROM CHAUCER TO TENNYSON."

1. Q. Give approximate dates of the Elizabethan epoch of literature? A. From 1579 to 1671.

2. Q. The publication of the works of what authors marked these dates? A. Spenser and Milton.

3. Q. What fact rendered it fitting that the name of the monarch should be attached to this brilliant age? A. The poets idealized Elizabeth and made her the central figure of their writing.

4. Q. Whose book at the beginning of this period had great influence on English prose? A. Lily's "Euphues, the Anatomy of Wit."

5. Q. In what character of Scott's is there found a representation of euphuism? A. Sir Piercie Shafton in "The Monastery."

6. Q. In whom was there shown a true type of the lofty aspiration and manifold activity of the period? A. Philip Sidney.

7. Q. What typical Englishman of the age was even more versatile than Sidney? A. Sir Walter Raleigh.

8. Q. By what literary work is Raleigh chiefly known? A. His "History of the World."

9. Q. By what was prose fiction represented during this epoch? A. By translations or imitations of Italian novels.

10. Q. Who wrote the first essays in the English language? A. Francis Bacon.

11. Q. In what class of literature does the great bulk of Bacon's writings belong? A. The history of philosophy.

12. Q. By what work is Chapman best remembered? A. His translation of Homer.

13. Q. In what did the Elizabethan genius find its fullest and truest expression? A. The drama.

14. Q. In the history of literature what is a common phenomenon of certain forms of writing? A. That after being in use for centuries without gaining any thing worth keeping they

will suddenly be made the vehicle of immortal thought.

15. Q. Give the successive forms through which the drama was developed? A. Miracle plays, moral plays, masques, and interludes.

16. Q. Who was the most important of the dramatists who preceded Shakspeare? A. Christopher Marlowe.

17. Q. What made it possible for ingenious persons to construct the theory that the Shaksperian plays were written by Bacon? A. The fact that so little known of Shakspeare's life.

18. Q. Give dates of Shakspeare's birth and death? A. 1564, 1616.

19. Q. How did he probably begin his literary work? A. By touching up old plays.

20. Q. By what great historical events was the time of his opening career marked? A. The execution of Mary Stuart, the destruction of the invincible Armada, the exploits of Grenville, Essex, and Raleigh.

21. Q. How are his plays divided? A. Into histories, comedies, and tragedies.

22. Q. Of his ten histories, what two are isolated plays? A. "King John" and "Henry VIII."

23. Q. Of what one great drama may the other eight historical plays be called the eight acts? A. The history of the houses of Lancaster and York.

24. Q. Which, in a literary sense, is the greatest of these historical plays? A. "Henry IV."

25. Q. Which of the comedies is the least Shaksperian of Shakspeare's plays? A. The "Taming of the Shrew."

26. Q. To the type of what two of his comedies did Shakspeare never return? A. "Love's Labor Lost" and the "Comedy of Errors."

27. Q. In his other comedies what general plan of construction did he follow? A. One main intrigue is carried out by high comedy characters, and a secondary intrigue by low comedy characters.

28. Q. Concerning what tragedy commonly attributed to Shakspeare are there grave doubts as to the authorship? A. "Titus Andronicus."

29. Q. In what respect is "Romeo and Juliet" unique? A. The catastrophe in it is brought about by fatality, or external chances.

30. Q. What was Shakspeare's usual habit in this respect? A. To work out his tragic conclusions from within, through character.

31. Q. What is characteristic of Shakspeare in all of his writings? A. That he never invented his plots.

32. Q. Who was the most remarkable of the

dramatists contemporary with Shakspeare? A. Ben Jonson.

33. Q. With what design did he write? A. To lash the follies and vices of his day.

34. Q. How has the historian Green described the people of England in the reign of Charles I. and James I.? A. They "became the people of a book, and that book the Bible."

35. Q. Who were the most important of the Stuart dramatists? A. Beaumont and Fletcher.

36. Q. What spirit is manifested in all the literary prose of the Commonwealth? A. That of roused inquiry and of thorough and exhaustive treatment.

37. Q. How is the decay of a great literary school usually signalized? A. By the exaggeration of its characteristic traits.

38. Q. What classes of writers marked the close of the Elizabethan age? A. The metaphysical school, or the church poets, and the cavaliers.

39. Q. What place does Milton hold in English literature? A. He is the greatest poet next to Shakspeare.

40. Q. How does Milton's learning appear in his writing? A. As a fine and chastened result, never as pedantic citation.

41. Q. What new note did Milton introduce into English poetry? A. The passion for truth and religious sublimity.

42. Q. What active part did he take in the contest between Charles I. and Parliament? A. He published a succession of tracts upon the various questions at issue.

43. Q. What result did this part taken against the king bring upon him? A. At the Restoration he was for a time in great peril.

44. Q. How is "Paradise Lost" described? A. As the foremost of English poems and the sublimest of all epics.

45. Q. Who is the real protagonist of the poem? A. Satan.

46. Q. What are the most absorbing strains in the whole production? A. Those in which the poet speaks directly of himself.

47. Q. What contrast of style is presented between "Paradise Lost" and "Paradise Regained"? A. The former is rich in the graces of poetry, the latter severe even to barrenness.

48. Q. Who is represented in "Samson Agonistes"? A. Milton himself, shorn of his strength, blind, and among enemies.

49. Q. In what respect is Milton in his later life compared with Michelangelo? A. In his tendency to block out his work in masses, and to neglect finish and beauty.

50. Q. What of her poets of the Commonwealth espoused the popular cause? A. Marvell and Wither.



## THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

### WORLD OF TO-DAY—LIVING RULERS.

1. Of what absolute monarchy is Abdul Hamid II. now ruler?
2. Who was elected president of Switzerland in December, 1889?
3. For how long a time have the predecessors of Alexander III. of Russia borne the title of czar?
4. What king before his accession to the throne was lieutenant-general in the battle of Custazzo?
5. Over what dual monarchy does Francis Joseph reign?
6. Who is at the head of the French government?
7. Probably the most recent person to assume the royal title is the daughter of a William III., just deceased; of what land was he king?
8. Who is General Porfirio Diaz?
9. Give the date of the birth of Alfonso XIII. of Spain?
10. When did the present emperor of China assume the government of his domains?
11. What king in June, 1890, appointed H. M. Stanley governor of the Congo Free State?
12. Who is the president of the Brazilian republic?
13. Who is the ruler over the kingdom in which the two legislative bodies are named the Landsting and the Folkething?
14. Whom did Emperor William II. of Germany appoint to succeed Prince Bismarck?
15. A very recent event is the resignation of the prime minister of George I. king of Greece; what was his name?
16. The meaning of the title borne by the emperor of Japan is "Honorable Gate"; what is the title and who bears it at the present time?
17. What is the name given to the legislative body in each of the two countries composing the kingdom over which Oscar II. rules?
18. What is the age of Pope Leo XIII.?
19. What ruler bears the title of dom?
20. Who is the Prince of Montenegro?
5. Why is the history of this group of surpassing interest?
6. With what great universal calamity are legends of the Pleiades especially associated?
7. How long after the Pleiades rise, before Aldebaran appears on the horizon?
8. Of what constellation is Aldebaran the brightest star?
9. What other characteristic makes this star conspicuous among a thousand?
10. How are the features of Taurus indicated?
11. What celebrated river is supposed to be represented by Eridanus?
12. What configuration makes Orion unmistakable?
13. Describe the rising of Orion.
14. Why should women especially be interested in Bellatrix?
15. What other names have been given to the Belt of Orion?

### THE QUEEN'S ENGLISH.—IV.

1. For a correct use of *shall* and *will*, *would* and *should*, study the dialogue by Richard Grant White in *The Library Table*.
2. Give a rule to govern the use of *shall* and *will*, *would* and *should*.
3. In the following sentences substitute *shall*, *will*, *would*, or *should* as the sense demands:
  1. No, no, I — not do that.
  2. You promised me that they — be finished to-day.
  3. Next Thursday I — be fifty and you — twenty-five.
  4. I — be obeyed.
  5. She — have a new dress if she desires it.
4. Correct the use of *shall*, *will*, *would*, and *should* in the following sentences:
  1. I should like to know who called.
  2. I shall meet you at 10:30 at the office.
  3. Will I go when you do?
  4. If I had a new hat I should go.
  5. Let us be careful and we will be all right.
5. Study also the use of *shall*, *will*, *would*, and *should* in this stanza of Sir George Etherege:

How long I shall love him I can no more tell  
Than, had I a fever, when I should be well.  
My passion shall kill me before I will show it,  
And yet I would give all the world he'd know it;  
But, oh! how I sigh when I think should he woome  
I cannot refuse what I know would undo me!

### THE STARS OF JANUARY.

1. What magnificent constellation is hero of the winter sky?
2. What famous groups act as ushers to this hero?
3. What is the story of the Pleiades?
4. How is the "lost Pleiad" accounted for?

## ENGLISH PHRASE AND FABLE.—IV.

1. How did the expression "to hob-nob together" originate?
2. How did the term "Tory" come to be applied to the Conservative party in England?
3. What two explanations are given of the term "Whig" as the name of the progressive party?
4. What was the origin of the word "hobby," meaning a favorite pursuit?
5. What kind of a procession was "The Skimmington," by which instances of female supremacy were formerly celebrated in the rural parts of England?
6. What was meant by the term "sons of latitude" as used by Dryden?
7. What was the "lamb's wool sacrament" said to have been taken by Lord Howard while imprisoned in the Tower?
8. What gave rise to the singular custom which once prevailed on the northern coast of the Isle of Man, of eating the meat course before supping the broth?
9. What was the point of the saying of Charles the Second, referring to the usual manner of representing a villain on the stage, "Oddsfish, they always clapped on him a black periwig whereas the greatest rogue in England wears a white one"?
10. Explain the expression "to imp a wing."
11. What were the "telling-houses" on the ancient moorlands?
12. What kind of a pastime was the old game of "High Jinks"?

## ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR DECEMBER.

## THE WORLD OF TO-DAY.—BRAZIL.

1. It was the only monarchy.
2. In 1888.
3. Those born there of African parents.
4. Portugal.
5. In 1821.
6. Matto Grosso.
7. The Portuguese.
8. It is a little larger than the United States.
9. Coffee and sugar.
10. One-third.
11. Agriculture.
12. The Roman Catholic.
13. Diamonds.
14. In the north and extreme west.
15. Pedro Alvarez Cabral.

## THE STARS OF DECEMBER.

1. The leading stars of Pegasus.
2. The "Great Square of Pegasus."
3. The celebrated winged horse of antiquity.
4. Directly overhead.
5. A line of three second-magnitude stars which lie in a long bending row, beginning with the one that marks a corner of the Great Square of Pegasus and extending toward Perseus. The first marks the head, the second the girdle, and the third the left foot.
6. Near

the second of these three stars.

7. It was the earliest discovered, and with the exception of that in Orion is the finest visible in this hemisphere.
8. Fomalhaut, in the mouth of Piscis Australis, the Southern Fish.
9. Between Pegasus and Fomalhaut.
10. By a small Y of third and fourth magnitude stars that marks the jar, while a current of small stars curving southeast represents the stream of water.
11. They "imagined that the setting of Aquarius caused the rising of the Nile, as he sank his huge urn in the river to fill it."
12. West of Aquarius and northwest of Fomalhaut.
13. Because according to their auguries a person "born in Capricorn" was invariably destined to a fortunate career.
14. In Cetus, the whale, east of Aquarius and southeast of the meridian.
15. By a long, straggling line of stars between Pegasus and Cetus.

## THE QUEEN'S ENGLISH.—III.

1. That Prof. Halsted is an *agriculturist*, not *agriculturalist*. Mathews says one might as well say geologist for geologist, or chemist for chemist as to say agriculturalist.
2. Station is the proper word for English-speaking people to use.
3. Lockwood gives this rule: The article should not be used between the possessive case and the substantive word or phrase which it governs.
4. It is much a matter of taste; at present the *ess* is not generally used unless there seems a necessity for it; but so good an authority as Richard Grant White says, "These words and others of the same sort have been condemned by writers for whose taste and judgment I have great respect; but although the words are not lovely, it would seem that their right to a place in the language cannot be denied. The distinction of the female from the male is one of the oldest and best established usages of the English speech."
5. I differ from you.
6. As I did. In comparisons use *like* when it may be correctly followed by *to* and use *as* when a verb follows in close connection.
7. The verbose style and the use of words Lord Brougham calls "long-tailed words ending in *osity* or *ation*."
8. Useless repetition should be avoided. It should read, He walked, singing as he went.
9. No; he means that he is trying to deceive him. He should say, You are trying to deceive me.
10. Corrected it is, Not a line of the lectures was written beforehand; the subject of the verb is *line*, therefore the verb should be singular.
11. A plural verb.
12. This kind, does it look well enough, as lief, not that I know, immediately.
13. The fault of affectation, not choosing simple, direct words.
14. To whom was the proposal made.

## ENGLISH PHRASE AND FABLE.—III.

1. "The festival of the Sun," kept at the winter solstice when the new year or sun is ushered in. 2. All night, it being an ill omen to let the fire go out. 3. A peacock pie, in which the form of the bird was preserved, as complete as possible, the plumaged head with gilded beak rising from one end while the tail was displayed at the other. 4. From the custom of serving these peacock pies at the solemn banquets of chivalry, where knights-errant pledged themselves to perilous enterprises. 5. The certainty that if it failed to be ready two young men, in accordance with the custom, would take her by the arms and run her round the market-place to shame her of her laziness. 6. The belief that the ivy, holly, and pine are kept alive all winter because they "never told a word where our Saviour was hiding himself"; but the ash and oak told and "so have to remain dead through the winter." 7. It indi-

cated that the man-servant had refused or neglected to bring the ivy for decorating the house, and that the maid had remembered her duty under this circumstance. 8. The day after Christmas; the "Christmas box" was a small gratuity given to servants on this day, also a box placed in churches, for charitable offerings, and opened on Christmas. 9. The Earl of Leicester. 10. A raven messenger, who either returned not at all or too late, referring to Noah's raven. 11. From the figure of a white horse on the hillside at this place, the turf having been removed from the chalky soil so as to show this form at a distance. The figure is supposed to have been cut out during Saxon times to celebrate some victory. Sometimes the white horse is "scoured" by the neighboring peasants, i. e. they remove any turf that may have gathered on the figure. 12. A short mass, abridged of its rites, for the convenience of parties eager for the chase.

## THE C. L. S. C. CLASSES.

1882—1894.

## CLASS OF 1891.—"THE OLYMPIANS."

*"So run that ye may obtain."*

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CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

**THE PRESIDENT'S CHAT.**—After reading comes writing. Many who entered our class three years ago took up for the first time a definitely arranged course of reading, and since entering upon their tasks, desires have been stimulated to write in correct form the thoughts acquired. Some are so situated that the only education possible is that secured by snatching fifteen minutes here and there from a busy life. To such, a few hints on the method of teaching one's self the art of English composition may not be amiss.

In the first place, read only good authors, such as are offered you in our Chautauqua course. Read carefully and re-read until the ideas of the author are clearly before the mind.

If there is a failure on your part to understand what the writer means, scrutinize his words and sentences until you have his exact thought; then find out why you did not comprehend the passage at first. Try to express the thought more clearly; write it in a form that seems better to you; compare your sentences with those of the author; see if there be not a delicacy of shading in the meaning of his words that you have not caught in your writing; and keep your exercises for future reference. Remember that ideas must stand out clearly in the mind before you can give them finished expression; remember, also, that in your efforts to write you dispel the clouds that obscure your own thought. Read and write alternately. Take fifteen minutes each day for composition; turn the parts of a sentence about and see if a different arrangement will better express what you wish to say; note where the punctuation marks of the author occur and ask yourself why they are there rather than in other places. Correct carefully what you have written, and when you think you have found all the mistakes, put away your exercise and look at it again a few days later; probably you will find other errors. People cannot write by mere rule any more than they can sing by rule; one must *feel* that what is written is correct, and this requires the formation of taste. To acquire a good taste read

Washington Irving for smoothness, Longfellow for elegance, John Bunyan for clearness, and the Scriptures for brevity of expression and moral force.

"Practice makes perfect." If you pursue this method with the books you have in the Chautauqua course, you may acquire the art of composition without the aid of a schoolmaster; a year's work on this plan will discover to you some of your own needs, and you will be able to appreciate and profit by some standard work on rhetoric. Buy it, use it in the way here indicated, and at the expiration of two years more you will be surprised at the progress made.

The benefit to be derived from attendance upon local Chautauqua Assemblies is strongly recommended. Of course all '91's who can, will be at Chautauqua next summer, but those who cannot accomplish this will be greatly helped by some of the other Assemblies. A California member of '91 writes, "I was obliged to do all my reading at the sea-shore this summer. Our inspiring Chautauqua Assembly greatly helped me in keeping at the study, though tired and over-worked. This course took me out of the lethargy and despondency that was wearing upon me mentally, spiritually, and physically. The readings have been only the beginning. They have led me into many helpful avenues."

#### CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

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#### STIRRING WORDS FOR EARNEST COLUMBIANS:

"If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."—*Franklin*

"We all have two educations, one of which we receive from others, and another and the more valuable which we give ourselves. All the professors and teachers in the world would not make you wise or good without your own co-operation—and if such you are determined to be, the want of them will not prevail."—*John Randolph*.

"HABITS are to the soul what the veins and

arteries are to the blood, the courses in which it moves."—*H. Bushnell*.

"THE wise carry their knowledge as they do their watches, not for display but for their own use."

"KEEP forever in view the momentous value of life; aim at its worthiest use—its sublimest end."

THIS time it is a Kansas home upon which the Class of '92 has shed its light. "I have enjoyed the readings and have done as faithful work as was possible under many difficulties and discouragements, delicate health, many weary weeks of nursing and consequent weakened vision, but I thought often of our third motto and have clung to the work. I think this course of reading was originally intended for busy mothers to help them to lift their minds upward."

#### CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

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UNDERGRADUATE members of the C. L. S. C. do not receive a report of their standing until the end of the four years. It has not been possible to send out the standing oftener than this. Any member who incloses a postal with the memoranda will be notified of its safe arrival at the office and the full report will be sent at the end of the four years.

A '93 from South Carolina, nothing daunted by her failure to keep up with her original class ('91) writes: "I feel that the woman's missionary work and Chautauqua go hand in hand, that they are co-laborers. I cannot express in words what they have been to me. Since beginning the Chautauqua readings I have been encouraged to take up the study of Greek, and I am now reading the Anabasis with my son, a boy of twelve."



CLASS OF 1894—"THE PHILOMATHEANS."  
*"Ubi mel, ibi apes."*

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*Class Trustee*—W. H. Everson, Union City, Pa.

*Building Committee*—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa.; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

THE PRESIDENT'S TALK.—To the many members of the class who are almost sure to be tempted to slight the lessons in English History as being an old story which has often been heard, the President begs to call attention to the fact that history is differently taught, by the new system, than it was when some of us went to school a score or more years ago, and that our present text-book contains a great deal more than names of kings and dates of battles. Thus far the "Outline History of England" has been that of our own country; it will remain so through the coming month and longer. What we proudly call the genius of American institutions was not an entirely new idea, first discovered on this side of the water; it was a slow, gradual, often stunted growth of British soil, and watered, through centuries, with honest English tears and good English blood. Without the struggles between theories of government and theories of religion of which we have been reading for the past month and will read for a month to come, there would have been on this side of the Atlantic no Pilgrim Fathers, no Puritans, no freedom of worship, no self-rule; still less would there have been any of that jealousy of irresponsible power which has made America, in spite of many lapses from her rightful political condition, the best-ruled and least-ruled land on earth. We have had our own struggles, some of them being against the mother country; we have done wonders for ourselves, but it would be unwise to lose sight of the origin of the methods of thought and the love of liberty which have made our nation the world's wonder and envy, and have attracted to us, with some material which we would willingly have denied ourselves, much of the better brawn and brain of several European countries besides England. The history of the mother country teaches us, also, of the troubles which still lie before us and which apparently are to endure until the

millennium—personal ambition, religious fanaticism, and the omnipresence of persons and cliques who are quick to note any relaxing of that vigilance which is the price of liberty, and to misuse the powers of government for the gratification of private malice and private greed.

From the philosophy of nation-building to the practical portion of house-building is a long jump, yet one which must be taken at once in the interest of our class. Our share of the cost of the new building at Chautauqua is needed at once—some of it is past due, and that the work might not lag the officers of the class have personally guaranteed the payment of the money. They should not be allowed to remain in this position, for the building and the class room are no more their property than that of any other member. No large subscriptions are asked or expected, but if each member of the class who expects ever to go to Chautauqua and would like freely and frequently to meet other members during the season will enclose *at once* a small sum to the class trustee, whose name and address will be found at the head of this screed, the business may be quickly and finally settled. A dollar from each member who may feel able, and favorably disposed, will be enough, but it should be sent *now*.

## GRADUATE CLASSES.

THAT the C. L. S. C. and "higher education" walk hand in hand has been abundantly proved in the past, and we are glad to add one more testimony to its influence in this direction: "Thank you very much for your kindly efforts to look up dilatory members. I am now attaining a long wished for object—a university education. I owe it to Chautauqua that I persisted in my efforts until now I am in the University of Manitoba, Winnipeg."

THE special seal courses in the Inductive Lessons in Luke and John have been very cordially received by Chautauqua students, and we are sure that as the plan becomes better known many more will take up this work. The date fixed for the examination in Luke, and the necessity of appointing special examiners for many localities, make it impossible for the Chautauqua Office to receive further names for the examination in Luke, but the leaflets on John will prove an invaluable aid to Sabbath-school teachers (the Sunday-school lessons for the last half of 1891 being in that gospel) and as the examination in John will not be held till December 1891, students may be enrolled for this course at any time during the year. (See membership book, page 35.)

## LOCAL CIRCLES.

### C. L. S. C. MOTTOES.

"We Study the Word and the Works of God,"

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

### C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

CROMWELL DAY—January 30.

SPECIAL SUNDAY—February, second Sunday.

WORDSWORTH DAY—February 26.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

### NEW YORK STATE CONVENTION.

**I**n the report of the October meeting of the New York State Convention which appeared in *Local Circles* for December, reference was made to the suggestions of what is called the extension committee of the new institution. The suggestions made by this committee are practical and sensible. We print them below in full, in order to give an excellent guide to Chautauquans in other states where conventions of unions are under consideration.

BROOKLYN, October 23, 1890.

To the New York State Chautauqua Convention:

Your Committee on Permanent Organization would report that they deem it inexpedient to submit any elaborate plan of organization. They recommend that the rules be permitted to expand with the growth of the body, as the extent and methods of work augment with experience.

They believe that the two leading officers should be those who are already in the line of Chautauqua work, reside near each other, and have the time and machinery at hand to properly develop the objects of the Convention. The idea of inducing five circles to elect a Vice-President is, that they may become better acquainted with each other, and that after once meeting together they may continue as a local Chautauqua Union. Their representative Vice-President will naturally be one who would take an interest in extending the Chautauqua system in their vicinity.

We recommend that a State Extension Committee be formed with a representative in as many towns and villages as possible. The way to agitate is to agitate, and local missionary work requires local agents. As an illustration, if the Brooklyn Union had had no Extension Committee, it would have been no one's duty to

send to the Central Office, obtain 1,000 C. L. S. C. circulars and distribute them through the seats of this (Plymouth) church. A local Extension Committee, even where there was no Union, could visit the pastors of churches and officers of Sunday-schools in the vicinity to urge the organization of new circles; he or she could have notices placed in local newspapers, organize joint "outings" in the summer, two or three circles coming in a summer picnic or a winter lecture or sociable, and thus increasing local work and fraternization.

Our Brooklyn Union has only been organized four years. The first year it was like mixing oil and water. At our "outings" and sociables, each circle rigidly kept by itself. Now we know members in every other circle and our Board meetings are genuinely fraternal. The two Alumni Circles ("Brooklyn" and "A. E. Dunlap") also increase fraternity, and the former has an officer or representative from almost every undergraduate circle in Brooklyn.

If each local Extension Committee would report yearly to the Secretary of the Convention, there would be collated the experience and thought of very many active and earnest minds. We submit the question, whether the Extension idea cannot be made the best work of the Convention. It will require much time and attention to detail; but when we bear in mind that Chautauqua has a large power to excite enthusiasm and zeal, surely we are not over-sanguine in believing that loyal hearts will be found all over this state to second the work.

We beg to recommend the following as officers:

President—George E. Vincent.

1st Vice-President—Rayner S. Pardington, D.D. (Pres. Brooklyn Union).

2nd Vice-President—B. B. Tyler, D.D. (Pres. New York Union).

3rd Vice-President — President of Buffalo Union.

4th Vice-President—Mr. T. G. Young (Pres. Rochester Union).

Secretary—Miss Kate F. Kimball.

District Vice-Presidents—(to be elected).

We recommend the following constitution :

*Name.*—The name of this body shall be "The Chautauqua State Convention of New York."

*Object.*—To extend the Chautauqua system of education in this state.

*Meetings.*—It shall meet once a year, or oftener if deemed advisable, at such times and places and shall transact such business as the Executive Committee shall determine.

*Membership.*—The convention shall be composed of two delegates to be chosen by each local circle in the state. Independent readers may become honorary members. Only Chautauquans registered at the Central Office can become regular members of the convention.

*Officers.*—The officers shall be a president, first, second, third, and fourth vice-presidents, and secretary. The president, first vice-president, and secretary shall form the Executive Committee. Each president of a local Union shall be *ex-officio* a vice-president of the convention; and in districts where there is no union, having five local circles, such circles may meet and jointly elect one of their number as a district vice-president of the convention. The term of office shall be one year or until a successor is elected.

*Vacancies.*—All vacancies may be filled by the Executive Committee.

*Committees.*—An Extension Committee shall be appointed by the president, consisting of one or more Chautauquans in every city, village, or district attainable, who shall diligently promote the Chautauqua movement in their vicinity. Each local committee shall report annually to the secretary of the convention.

(Signed) Emily S. Hanaway,  
Charlotte E. Coffin,  
N. Horace Gillette,  
Richard H. Bosworth,  
Ernest P. Brook, Chairman.

#### C. L. S. C. EXTENSION.

NOWHERE is the extension of the Chautauqua Literary and Scientific Circle carried on more systematically and wisely than in Michigan. Mr. John M. Hall who superintends the Michigan department of the C. L. S. C. has mainly the credit of bringing about the vigorous and healthy condition of the work in the state. Many of his plans will bear transplanting, as his arranging attractive notices to be inserted simultane-

ously in the papers of various parts of the state and his circulating broadcast a bright paper like the following of Miss Milburn's :

Of course, you must use some judgment as to whom to ask to join the circle. Of course, everybody ought to belong to a Chautauqua circle, but all will not do it, and in thinking over your range of acquaintances, there are some of your friends whom you know will be interested in such work—people who patronize the libraries and attend lectures, people interested in education, editors, lawyers, physicians, ministers, these you will naturally think of in connection with your circle, but I want to call your attention to another class. In every community where I have lived, there are some people who are neglected. It may be poverty, timidity, pride, or other circumstances, but you will often see a family, educated, refined, and agreeable, who live isolated from their neighbors. Sometimes there is a charming young lady, but bashful and awkward, or an ambitious young man, who is rising by his own exertions from a lowly position. Let us give a helping hand and ask them to join our circle.

Now in regard to the use of the local press, I know that some of you who are not associated with newspaper folks imagine that it is a very difficult thing to get notices into newspapers. On the contrary, let me remind you that it is by the doings of people that newspaper reporters make a living. In many little towns newspaper reporters are driven to desperate straits for news. So do not be timid about asking for a place for C. L. S. C. notes in your local paper.

When you have interested several persons in the C. L. S. C. and arranged a time and place of meeting, if you feel like making the invitation general write a notice, just as you want it printed, stating that "A meeting for the purpose of organizing a Chautauqua circle will be held at the residence of \_\_\_\_\_ at 8 p. m., Monday next. All persons interested in the Chautauqua movement, or desiring to learn something of the work of the C. L. S. C. are cordially invited."

At this first meeting of your circle have some one read a paper explaining the aim and objects of the C. L. S. C.; have a set of the books for the year and a copy of THE CHAUTAUQUAN, so that people can examine them; have a model constitution read; perhaps have some music—at any rate do your best to make the guests have a social time and they will go home delighted with the C. L. S. C., and ready to begin work.

Now, our circle is organized and I ought to stop, but there is one thing more I want to say

about the use of the local press. In one circle of which I had the good fortune to be a member, we had a press secretary, appointed by the president, in addition to the recording secretary. It was the duty of this press secretary to send a report of each meeting of our circle to one of the daily newspapers which at that time had a column devoted to the C. L. S. C. Our press secretary was an enthusiastic Chautauquan and a practiced writer and prepared the records in an interesting manner. It became a famous circle and I believe that of all the causes that contributed to its growth and popularity, the work of the press secretary deserves the first mention. I would say, therefore, carefully select a press secretary and see that notices of your meetings are published in your local paper; and you will find that people soon begin to inquire about your Chautauqua circle and think it must be a fine thing to belong to it. Tell your friends what splendid times you have and tell them what a benefit it has been to you, and your interest will inspire others, and I prophesy that the only difficulty you will have with your circle the second year is that you cannot find a house in town that has parlors big enough to hold it.

## GRADUATE CIRCLES.

CONNECTICUT.—The home of Yale University is also the home of a host of Chautauquans whose enthusiasm is perennial. One fine circle of students is already well along in the post-graduate course in English History and Literature, and another has lately been organized. Miss M. E. Landfear, Chautauqua Secretary from South Africa, is spending the winter in New Haven, and giving a personal impetus to the work.

NEW YORK.—The Alpha Graduate Circle has been reorganized at Syracuse, with twelve members.

ARKANSAS.—A graduate circle—The Progressives—has been started in Van Buren.

KENTUCKY.—The graduate circle in Richmond is now in its second year of work.

ILLINOIS.—A new graduate circle, with the name "English Chautauqua Circle," has been formed in Chicago.

WISCONSIN.—A new circle of twenty-one is reported from Fox Lake.

## NEW CIRCLES.

MAINE.—A new circle has been organized in Phippsburg.

NEW HAMPSHIRE.—Canaan Street has a new circle.—A new circle is reported from East Westmoreland.

MASSACHUSETTS.—Two new clubs have been

established in Springfield.—Dalton has a new circle of about twenty members and has taken the name "Mark Hopkins."—A new circle has been started in Cambridge.

CONNECTICUT.—The Maplehurst Local Circle is a new club of fourteen members at Southport.—Twelve new students are at work in Colchester.—Middletown has a new club of thirteen.—A small circle has been started at Kent.—Fourteen new Chautauquans hail from Stamford.

NEW YORK.—Brooklyn is fast being seeded over with Chautauqua circles. The latest reported is the Habberton Circle.—Three more new circles have been started in New York City—one is The Celtic.—The new circle at Victor is becoming "surprisingly large."—A new circle at Watkins observed King Alfred's Memorial Day with pleasure and profit. This circle usually meets in the afternoon, but once each month holds an evening session and invites its gentlemen friends.—The Wilbor Circle is a new club in Buffalo, connected with the Richmond Avenue M. E. Church.—Kingston has a new circle of twenty-five members.—Other new circles in New York are at Syracuse and Castle Creek.

NEW JERSEY.—A new circle in Passaic is connected with the High School Alumni Association.—New circles have been formed in Clinton, Beverly, Summit, Morristown, Jersey City Heights, and Winslow.

PENNSYLVANIA.—Two new clubs have been formed in Philadelphia, one called the "Honey Seekers" and another in connection with the Fourth Baptist Church. The latter has twenty members.—Good circles have also been organized at Buckingham, Edinboro, South Bethlehem, Scottdale, Titusville, Wilkesburg, and Carlisle.

DELAWARE.—*Esse quam videri* is the motto of a new circle at Wilmington.

MARYLAND.—"The Perseverers" is the name of a new circle in Baltimore.—A new circle has been formed in Bel Air.

WEST VIRGINIA.—A new circle is at work in Martinsburgh.

GEORGIA.—A new circle at Trenton reports great local interest in the Chautauqua movement.

FLORIDA.—Pushed by the local paper, a new circle has been started at Green Cove which promises to be very successful.

ALABAMA.—A vigorous circle of twenty-two has been formed at Livingston.

LOUISIANA.—New circles in Shreveport and and Greensburg have joined the army.

TEXAS.—This state is fast coming to the front



in the formation of new circles. A class of thirty-five members has been formed at San Antonio.—A circle of fifteen at Hillsboro expects an increase in membership, and has taken the motto, "He who invests in knowledge receives the best interest."—The Altruist is a new circle of seventeen members at Marlin.—New circles are in progress at Lancaster and Brady.

ARKANSAS.—"Ecore Fabre" is the magic name that brings together the thirty members of a new circle at Camden.

TENNESSEE.—The Higbee Circle has been organized in Memphis.

KENTUCKY.—Two new circles hail from this state, one at Clinton, another at Chatham.

OHIO.—The "Buckeye" state boasts a goodly array of infant Chautauquans. A new circle in Cleveland is The Omic, with the motto "Sermons in Stones."—A new club at Plymouth has fourteen members with a prospect of more.—Twenty new Chautauquans at Youngstown have taken the name "Ulysses" and expect a larger membership.—Another circle of twenty reports from Steubenville.—Eighteen members of the Class of '94 make up The Lotus Club at Lima.—Other new circles are at Portsmouth and Middletown.

INDIANA.—A circle of ladies has been formed in Lawrenceburg.—New circles are in operation at Quaker Hill and Valparaiso.

ILLINOIS.—The Crescent Circle of Belvidere is a new club of about thirty members and is doing "missionary work" to increase this number.—A circle of twenty at Oak Park is called The Oaks.—New circles have begun work at Franklin Grove, Huntly, Maquon, and Toulon.

WISCONSIN.—A new circle of twenty has been formed in Beloit.—Lake Mills has a new club of twelve.

MINNESOTA.—Two new classes are reported from this state, one at Farmington, one at Crookstown.

IOWA.—The ever-widening Chautauqua Circle in this state embraces new organizations at Des Moines, Dubuque, Olin, Shell Rock, Sioux City, Sac City, and Malcolm.

MISSOURI.—A flourishing circle of twenty-five members has been started in Slater.—Promising classes are reported from Liberty, Kansas City, and St. Joseph.

KANSAS.—A trio of recruits sounds the battle cry from Kansas,—the Habberton Circle of sixteen, at Fort Scott, another club in the same city, with twenty-six members, and a new circle at Concordia.

NEBRASKA.—The Methodist pastor at Valparaiso preached one Sunday from the text "Give

heed to reading," and emphasized the C. L. S. C. to such good purpose that a strong and enthusiastic local circle was immediately established.

—Omaha reports sixteen more new Chautauquans.—Bennett has a new circle of fifteen.

COLORADO.—The new circle at Crested Butte is in a prosperous state and reports the pleasant observance of King Alfred's Memorial Day.—A new circle at La Junta numbers fourteen.—The Electric Circle is a new society at Durango.—Morrison has a new circle.

WASHINGTON.—A new circle at Fairhaven has fourteen members.—Another new circle is at Snohomish.

CALIFORNIA.—A new circle at Elk has begun the work with enthusiasm.—Oakland has a new circle.

#### OLD CIRCLES.

CANADA.—The Ahmeek Circle of Ottawa, Ont., has thirteen members this year and is prosecuting its work with steady interest.—The Stanley Circle at Montreal began the year with four new members and greater enthusiasm than ever before.

MAINE.—The Evening Star Circle at Union, which missed not a meeting last year, took up the work for '90-91 with its usual spirit.—The Learners' League at Camden is still zealous in well-doing.—The Marooshen Circle at Bristol keeps faithfully at work.—At West Harpswell the Merriconeag Circle is active and earnest.

NEW HAMPSHIRE.—The Archers of Tilton never weary of their chosen labor—shooting at the mark of their high calling—and are gaining proficiency with every effort. They are thirteen in number.—The Good-will Circle at Great Falls is progressing encouragingly.

MASSACHUSETTS.—The anniversary of the circle at Newton Highlands was pleasantly celebrated in November. The exercises were held in a public hall and several other literary societies were invited to attend. Among others who gave addresses were Bishop Vincent and the Hon. George Makepeace Towle. Music was furnished by a band and cornet soloist and a reception was given to the speakers and representatives of other clubs.—A "semi circle" at Northampton, an offshoot of the Norwood Circle, meets regularly, though informally. One of the members graduated last July, with white and garnet seals. Two are taking the special Bible course.—The Livermore Circle at Webster reports continued interest.

NEW YORK.—The Polenagnian Circle of Rochester has devised and had printed a very convenient and attractive program and memo-

randa book, with the names of officers and the place of meeting on the cover. The following is a sample page, the reverse side being left for notes:

## PROGRAM.

Monday Evening, \_\_\_\_\_ 189 \_\_\_\_\_

Opening Exercises.

Reading minutes of last meeting.

Roll-call, response: \_\_\_\_\_

Record of current events,

by \_\_\_\_\_

Paper, by \_\_\_\_\_

Subject, \_\_\_\_\_

Paper, by \_\_\_\_\_

Subject, \_\_\_\_\_

Paper, by \_\_\_\_\_

Subject \_\_\_\_\_

Miscellaneous, \_\_\_\_\_

The Steadfast Circle at Binghamton was reorganized in the autumn with seventeen members. This club has an ingenious way of overcoming the objections of members to writing essays. They are, instead, asked to write a letter to the circle on a given subject, and find themselves presenting very readable and helpful articles without half the difficulty anticipated in formal essay writing.—The president of the No Name Circle, Brooklyn, writes as follows: "Our circle is now seven years old. We have about sixty members, all of whom are very regular in attendance, for the fact that no more enjoyable and instructive entertainments are to be found in our city. With invited guests we usually have about seventy-five present. Every meeting from year to year seems more interesting."—The Alpha Circle at Cortland, has five members who will graduate next summer.—The circle at Bedford has eight members.—Eighteen new members have joined the circle in Albany.—The Hope Circle in Buffalo was reorganized with twenty-one members, about eight of them new ones. The Argonaut Circle, also of Buffalo, sends an interesting program of a regular meeting.—The local circle at New York Mills has about twenty-five members.—Rhinebeck has an active circle of about twenty members.—The Excelsior Circle at Scipioville is keeping up its reputation.—Montgomery has a paid up membership of thirty-four.

NEW JERSEY.—The Hurlbut Circle at Plain-

field is doing good work this year.—At Bridge-ton, the Periclean Circle maintains a high stand-ard.

PENNSYLVANIA.—The Longfellow Circle of Philadelphia was reorganized in the autumn and began the year's work with several new members. The Simpson Circle of this city was also revived with a fresh accession of both interest and members.—The circle at Danville has a large class of '94's and is doing good work.—At Ercildoun there is a good circle that started a year ago with three members and now numbers twenty-four. The club meets once a month.

DISTRICT OF COLUMBIA.—Following the shining example of other wide-awake groups of circles, the several local Chautauqua societies in Washington have founded a Chautauqua Union, which has made ambitious plans for the winter's work.

MARYLAND.—Brooklyn Circle, now a year old, meets once in two weeks and reports a growing interest.

TEXAS.—The circle at Cleburne was reorganized in the fall with eighteen active members. This circle imposes a fine of ten cents for absence from the weekly meeting, but considers the plan a failure so far as enriching the treasury is concerned. Another interesting point is the influence the circle is exerting upon the entire town in the matter of pronunciation and carefulness of speech. Our correspondent says: "The schools even have become more observant and our children are simply all critics."—The circle at Lampasas is in its third year.—A circle of twelve at Ennis has nearly completed one year's study.

OHIO.—The best of news comes from the Franklin Circle at Columbus. A membership of thirty-three, an average attendance of forty, printed programs regularly, and a lively interest on the part of each member, are all indications of the most favorable character. One of the local daily papers gives a column every Thursday for Chautauqua news, adding another powerful influence in favor of this movement.

INDIANA.—The Hall Place Circle of Indianapolis has eight members.—The Tipton Circle of twelve is in working order.

ILLINOIS.—Columbia Circle at La Grange began its third year's work with a membership of twenty-four and an interest so great that five of the members find it worth while to come by train from another suburb of Chicago, two miles away, to attend the meetings. This circle is to have a course of six lectures on English History this winter, also a lecture on "Spectroscopic Astronomy."—The circle at Prairie

Center has the honor of having a lady member more than seventy years old who keeps up her interest faithfully and does the regular reading. —The Clio Circle at Virginia is doing solid work. —The Florence Circle at La Harpe has twenty members. —The Boulders of Newton reorganized in good season and are well up with the readings. —The Harmony Circle at Onarga has sent out seventeen graduates in all, and now has an active membership of the same number. The proportion of gentlemen in the circle this year is larger than during the last season.

MINNESOTA.—Twelve members are enrolled this year in the Plymouth Circle at St. Paul. The Dayton Avenue Circle has several members who are college graduates and one scientific expert who is a constant inspiration. —The Hennepin Circle of Minneapolis started the year with nine members.

IOWA.—A delightful affair was the annual meeting of Chautauqua Alumni at Manchester in September. Graduates and guests to the number of fifty-eight assembled at the home of one of the members and after an address of welcome and response, were served with a bountiful repast, after which the following toasts were given:

Our Absent Members.

The House or Home—which shall it be?  
They talk about a woman's sphere  
As though it had a limit.

The Woman who knows how to use her Education.  
We may live without friends, we may live without books,  
But civilized man cannot live without cooks.

A Century's Growth, or Woman in 1790-1890.  
Happy in this she's not so old,  
But she may learn; happier in this,  
She's not bred so dull but she can learn.

Woman—She Needs no Eulogy, She Speaks for Herself.  
And when she spake, sweet words like dripping honey she did shed,  
And twixt the pearls and rubies softly brake  
A silver sound that heavenly music seemed to make.

A Shining Example.

There needs but one wise man in a company, and  
all are wise, so rapid is the contagion.

Our Guests—the Gentlemen.

"The proper study of mankind is man";  
Thus poets sang in "Second Reader" days.  
But from our woman's standpoint, we incline  
To change the precept and to claim,  
Who wishes to dispute it can,  
'Tis woman's proper rigo. to study man.

The C. L. S. C.—God Bless It.

—Hawthorne Circle at Marengo has a membership of about fifteen, nine of whom are '94's. The circle meets regularly and is in the best of health. —The Ruskin Circle of Shenandoah has thirty-five members. Another circle in this town has thirty members. —The Mosaics of Traer are sixteen in number. —The circle at Tabor is doing better work than ever before.

MISSOURI.—Bryant Memorial Day was observed by the St. Louis Chautauqua Union by a special program including papers on "Bryant and his Writings" and "Bryant Contrasted with Longfellow and Whittier," recitations, and music. An interesting feature was the roll-call of circles, nearly all the circles in the Union being represented. The meeting was held in the St. Mark's English Evangelical Lutheran Church. The Second Baptist Church Circle numbers twenty-five.

KANSAS.—The Historic City Circle of Lawrence is well along on its journey through the required reading for the year. The circle is composed of six ladies who are typical Chautauquans. —The circle at Lincoln is alive and flourishing. —The circle at Wellsville mediates an enlargement of its circumference. —The Wyandotte Circle at Kansas City has thirteen members.

NEBRASKA.—The circle at Osceola has twenty-five members and meets weekly. The circle is fortunate in having several fine musicians among its members who add not a little to the enjoyment. —A circle at East Lincoln signals that all is well.

SOUTH DAKOTA.—The South Side Circle at Huron is working to increase its membership.

CALIFORNIA.—The Castalian Circle of San Francisco is now in its third year and has a membership of seventeen, six of whom are "Philomatheans." The programs of this circle include readings, the question quiz, one minute papers on subjects suggested by the readings, and special quotations. The Spiral Circle of this city is a wide-awake club of ten. —Norton Circle of Pacific Grove has graduated seven members and has a present working force of eighteen. —The Marengo Avenue Circle at Pasadena entered on its fifth year in September with forty-six members and excellent prospects. —The Jacinto Circle at University is keeping up with Chautauqua requirements. —Nineteen members compose the circle at Pomona.

## THE LIBRARY TABLE.

### DEATH OF KING CHARLES THE SECOND.

WE heard of it first in church, on Sunday, the eighth day of February, 1684-5, from a cousin of John Fry, who had ridden over on purpose from Porlock. He came in just before the anthem, splashed and heated from his ride, so that every one turned and looked at him. He wanted to create a stir (knowing how much would be made of him), and he took the best way to do it. For he let the anthem go by very quietly—or rather I should say very pleasingly, for our choir was exceedingly proud of itself, and I sang bass twice as loud as a bull, to beat the clerk with the clarionet—and then just as Parson Bowden, with a look of pride at his minstrels, was kneeling down to begin the prayer for the King's Most Excellent Majesty (for he never read the Litany, except upon Easter Sunday), up jumps young Sam Fry and shouts:

"I forbid that there prai-er."

"What!" cried the parson, rising slowly, and looking for some one to shut the door, "have we a rebel in the congregation?" For the parson was growing short-sighted now, and knew not Sam Fry at that distance.

"No," replied Sam, not a whit abashed by the staring of all the parish, "no rebel, parson, but a man who mislaiketh popery and murder. That there prai-er be a prai-er for the dead."

"Nay," cried the parson, and recognizing and knowing him to be our John's first cousin, "you do not mean to say, Sam, that His Gracious Majesty is dead."

"Dead as a sto-un; poisoned by the Papishers." And Sam rubbed his hands with enjoyment, at the effect he had produced.

"Remember where you are, Sam," said Parson Bowden, solemnly; "when did this most sad thing happen? The King is the head of the Church, Sam Fry; when did His Majesty leave her?"

"Day afore yesterday. Twelve o'clock. Warn't us quick to hear of 'un?"

"Can't be," said the minister, "the tidings can never have come so soon. Anyhow, he will want it all the more. Let us pray for His Gracious Majesty."

And with that he proceeded as usual, but nobody cried "Amen," for fear of being entangled with popery. But after giving forth his text, our parson said a few words out of a book, about the many virtues of His Majesty, an' self-denial, and devotion, comparing his pious mirth to the dancing of the patriarch David before the ark

of the covenant, and he added, with some severity, that if his flock would not join their pastor (who was much more likely to judge aright) in praying for the King, the least they could do, on returning home was to pray that the King might not be dead, as his enemy had asserted.

Now when the service was over, we killed the King, and we brought him to life, at least fifty times in the churchyard, and Sam Fry was mounted on a high grave-stone, to tell every one all he knew of it. But he knew no more than he had told us in the church, as before repeated, upon which we were much disappointed with him, and inclined to disbelieve him, until he happily remembered that His Majesty had died in great pain, with blue spots on his breast, and black spots all across his back, and these in the form of a cross, by reason of papists having poisoned him. When Sam called this to his remembrance (or his imagination) he was overwhelmed at once with so many invitations to dinner, that he scarce knew which of them to accept, but decided in our favor.

Almost before we put off the mourning, which as loyal subjects we kept for the King for three months and a week, rumors of disturbances, of plottings, and of outbreak began to stir among us. We heard of fighting in Scotland, and buying of ships on the continent, and of arms in Dorset and Somerset, and we kept our beacon in readiness to give signals of landing, or rather the soldiers did so. For we, having had trustworthy reports that the new King had been to high mass himself in the Abbey of Westminster, making all the bishops go with him, and all the guards in London, and then tortured all the Protestants who dared to wait outside, moreover had received from the Pope a flower grown in the Virgin Mary's garden, and warranted to last forever, we of the moderate party, hearing all this and ten times as much, and having no love for this sour James, such as we had for the lively Charles, we were ready to wait for what might happen, rather than to care about stopping it. Therefore we listened to rumors gladly, and shook our heads with gravity, and predicted, every man something, and scarce any two the same.—*Abridged from "Lorna Doone."*

### SHALL AND WILL.

*He.* I shall go to town to-morrow. Of course you will?



*She.* No, thanks. I shall not go. I shall wait for better weather, if that will ever come. When shall we have three fair days together again?

*He.* Don't mind that. You should go. I should like to have you hear Ronconi.

*She.* No, no; I will not go.

*He.* [To himself.] But you shall go, in spite of the weather and of yourself. [To her.] Well, remember, if you should change your mind, I should be very happy to have your company. Do come; you will enjoy the opera; and you shall have the nicest possible supper at Delmonico's.

*She.* No; I should not enjoy the opera. There are no singers worth listening to; and I wouldn't walk to the end of the drive for the best supper Delmonico will ever cook. A man seems to think that any human creature would do any thing for something good to eat.

*He.* Most human creatures will.

*She.* I shall stay at home, and you shall have your opera and your supper all to yourself.

*He.* Well, if you will stay at home, you shall; and if you won't have the supper you shan't. But my trip will be dull without you. I shall be bored to death—that is, unless, indeed, your friend Mrs. Dashatt Mann should go down to-morrow, as she said she thought that she would; then, perhaps, we shall meet at the opera, and she and her nieces will sup with me.

*She.* [To herself.] My dear friend Mrs. Dashatt Mann! And so that woman will be at her old tricks with my husband again. But she shall find that I am mistress of this situation, in spite of her big black eyes and her big white shoulders. [To him.] John, why should you waste yourself upon those ugly, giggling girls? To be sure, *she's* a fine woman enough; that is, if you *will* buy your beauty by the pound, but they!

*He.* O, think what I will about that, I must take them, for politeness' sake; and, indeed, although the lady is a matron, it wouldn't be quite proper to take her alone—would it? What should you say?

*She.* Well, not exactly, perhaps. But it don't much matter; she can take care of herself, I should think. She's no chicken. she'll never see thirty-five again. But it's too bad you should be bored with her nieces—and since you're bent on having me go with you—and—after all, I should like to hear Ronconi—and—you shan't be going about with those cackling girls—well, John, dear, I'll go.—*Richard Grant White.*

## AUTHOR OF HUDIBRAS.

WHILE Butler, needy wretch, was yet alive,  
No generous patron would a dinner give:  
See him, when starved to death, and turned to dust,

Presented with a monumental bust.

The poet's fate is here in emblem shown,—  
He asked for bread and he received a stone.

## JOHN MILTON.

HE was of a family in which courage, moral nobility, the love of art, were present to whisper the most beautiful and eloquent words around his cradle. His mother was a most exemplary woman, well known through all the neighborhood for her benevolence. His father a student of Christ Church, and disinherited as a Protestant, had alone made his fortune, and, amidst his occupations as a scrivener, or writer, had preserved the taste for letters; he wrote verses, was an excellent musician, one of the best composers in his time. Let the reader try to picture this child, in the street inhabited by merchants, in this citizen-like and scholarly, religious, and poetical family, whose manners were regular and their aspirations lofty, where they set the psalms to music, and wrote madrigals in honor of Oriana the queen, where music, letters, painting, all the adornments of the beauty-loving Renaissance, decorated the sustained gravity, the hard-working honesty, the deep Christianity of the Reformation.

All Milton's genius springs from this; he carried the splendor of the Renaissance into the earnestness of the Reformation, the magnificence of Spenser into the severity of Calvin, and, with his family, found himself at the confluence of the two civilizations which he combined. Before he was ten years old he had a learned tutor, "a Puritan who cut his hair short"; after that he went to Saint Paul's School, then to the University of Cambridge, that he might be instructed in "polite literature"; and at the age of twelve he worked, in spite of his weak eyes and headaches, until midnight and even later. His John the Baptist, a character resembling himself, says:

When I was yet a child, no childish play  
To me was pleasing; all my mind was set  
Serious to learn and know, and thence to do  
What might be public good; myself I thought  
Born to that end, born to promote all truth,  
All righteous things.

In fact, at school, then at Cambridge, then with his father, he was strengthening and preparing himself with all his power, free from all blame, and loved by all good men; traversing the vast field of Greek and Latin literature, not

only the great writers, but all the writers, down to the half of the middle-age; and simultaneously the ancient Hebrew, Syriac, and rabbinical Hebrew, French and Spanish, the old English literature, all the Italian literature, with such zeal and profit that he wrote Italian verse and prose like an Italian or a Roman; beyond this, music, mathematics, theology, and much besides. A serious thought regulated this great toil. "The church, to whose service, by the intentions of my parents and friends, I was destined of a child, and in mine own resolutions; till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders must subscribe slave, and take an oath, withal, which unless he took with a conscience that would retch, he must either straight perjure, or spit his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing."

He refused to be a priest from the same feelings that he had wished; the desire and the renunciation all sprang from the same source—a fixed resolve to act nobly. Falling back into the life of a layman, he continued to cultivate and perfect himself, studying with passion and with method, but without pedantry or rigor; nay, rather after his master Spenser, in "L'Allegro," "Il Penseroso," "Comus," he set forth in sparkling and variegated dress the wealth of mythology, nature, and fancy; then, sailing for the land of science and beauty, he visited Italy, made the acquaintance of Grotius and Galileo, sought the society of the learned, the men of letters, the men of the world, heard the musicians, steeped himself in all the beauties stored up by the Renaissance at Florence and Rome. Everywhere his learning, his fine Italian and Latin style, secured him the friendship and attachment of scholars. He collected books and music, which he sent to England, and thought of traversing Sicily and Greece, to those two homes of ancient letters and arts. Of all the flowers that opened to the sun under the influence of the two great paganisms, he gathered freely the sweetest and most exquisite of odors, but without staining himself with the mud that surrounded them. He says, "I was confirmed in this opinion, that he who would not be frustrate of his hopes to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorable things; not presuming to sing high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that is praiseworthy. Throughout his education and throughout his

youth, in his profane readings and his sacred studies, in his acts and his maxims, already a ruling and permanent thought grew manifest—the resolution to develop and unfold within him the ideal man.—*Taine.*

#### "A BATCH O' EARLY METHODISSES."

"WHY, what's up in your pretty village, landlord?" said Mr. Carson, a traveler.

"It's a Methodist' preaching, sir; it's been gev hout as a young woman's a-going to preach on the Green."

When the traveler approached the Green the beauty of the view that lay on his right hand, the singular contrast presented by the groups of villagers with the knot of Methodists near the maple, and curiosity to see the young female preacher, made him pause.

"A sweet woman," the stranger said to himself, "but surely Nature never meant her for a preacher."

Perhaps he was one of those who think that Nature has theatrical properties, and, with the considerate view of facilitating art and psychology, "makes up" her characters, so that there may be no mistake about them. But Dinah began to speak.

"Dear friends, you have all been to church and must have heard the clergyman read these words, 'The spirit of the Lord is upon me, because he has appointed me to preach the Gospel to the poor'; I don't know whether you ever thought about those words much; but I will tell you when I first remember hearing them. I was a little girl and my aunt took me to hear a good man preach out of doors, just as we are here. I remember his face well; he was a very old man and had very long, white hair; his voice was very soft and beautiful, not like any voice I had ever heard before.

"That man of God was Mr. Wesley, who spent his life in doing what our blessed Lord did—preaching the Gospel to the poor—and he entered into his rest eight years ago. I remembered only one thing he told us in his sermon. He told us 'Gospel' meant 'good news.' Think of that, now! Jesus Christ did really come down from heaven, as I, like a silly child, thought Mr. Wesley did, and what he came down for was to tell good news about God to the poor. Why, you and me, dear friends, are poor. We have been brought up in poor cottages and have been reared on oat-cake and lived coarse. We are just the sort of people that want to hear good news. To be sure we can't help knowing something about God, even if we've never heard the Gospel. For we know every thing comes

from God; don't you say almost every day, 'This and that will happen, please God!' and 'We shall begin to cut the grass soon, please God to send us a little more sunshine'?

"Jesus spent all his time almost in doing good to poor people; he preached out-of-doors to them, and he made friends of poor workmen and taught them and took pains with them.

"But let us hear a little more about what Jesus came for. Another time he said, 'I came to seek and save that which is lost'; and another time, 'I came not to call the righteous but sinners to repentance.'

"The lost! . . . Sinners! . . .

Ah! dear friends, does that mean you and me?"

Her face became paler; the circles under her eyes deepened, as tears do when they half gather without falling; and the mild, loving eyes took an expression of appalled pity, as if she had certainly discerned a destroying angel hovering over the people. Her voice became deep and muffled, but there was still no gesture. Nothing could be less like the ordinary type of ranter than Dinah. She was not preaching as she heard others preach, but speaking directly from her own emotions, and under the inspiration of her own simple faith.

Dinah turned to Bessy Cranage, whose bonny youth and evident vanity had touched her pity.

"Ah! tear off those follies; cast them away from you, as if they were stinging adders. They *are* stinging you—they are dragging you down into a dark, bottomless pit—where you will sink forever and forever, farther away from light and God."

Bessy could bear it no longer; a great terror was upon her, and, wrenching her ear-rings from her ears, she threw them down before her sobbing aloud. Her father, Chad, frightened lest he should be "laid hold on" too, this impression upon the rebellious Bess striking him as nothing less than a miracle, walked hastily away, and began to work at his anvil by way of reassuring himself. "Folks men ha' hoss-shoes, praichin' or no praichin'; the devil canna lay hold of me for that," he muttered to himself.

But now Dinah began to tell of the joys that were in store for the penitent.

"Dear friends, come and take this blessedness; it is offered to you; it is good news that Jesus came to preach to the poor. It is not like the riches of this world, so that the more one gets, the less the rest can have. God is without end; His love is without end."

The stranger, who had been interested in the course of her sermon, as if it had been the development of a drama—for there is this sort of fascination in all sincere, unpremeditated eloquence, which opens to one the inward drama of the speaker's emotions—now turned his horse aside and pursued his way, while Dinah said, "Let us sing a little, dear friends." And as he was still winding down the slope, the voices of the Methodists still reached him, rising and falling in that strange blending of exultation and sadness which belongs to the cadence of a hymn.—*Abridged from "Adam Bede."*

#### A DAY.

I'll tell you how the sun rose,—

A ribbon at a time.

The steeples swam in amethyst,  
The news like squirrels ran.

The hills untied their bonnets,  
The bobolinks begun.

Then I said softly to myself,

"That must have been the sun!"

\* \* \* \* \*

But how he set I know not.

There seemed a purple stile  
Which little yellow boys and girls  
Were climbing all the while

Till when they reached the other side,

A dominie in gray

Put gently up the evening bars,

And led the flock away.\*—

—Emily Dickinson.

#### "THE APOLLO CLUB."

THERE was a famous old tavern in London called "The Devil," for what reason it is hard to say. Tavern signs in England are even now often whimsical and meaningless. The sign representing St. Dunstan tweaking the devil by the nose, hung out at a quaint house in Fleet Street, Number Two, and in the days of Shakspeare and Jonson many famous men used to pass in at the doorway beneath. Jonson established a club called "The Apollo" which held its meetings here. Over the chimney-piece of the little room devoted to the gay meetings of this club were engraved these lines:

Let none but guests or clubbers hither come;  
Let dunces, fools, and sordid men keep home;  
Let learned, civil men b' invited,  
And modest too.

Besides the general members of "The Apollo," Jonson admitted twelve young men to be his "poetical sons," or, as they were sometimes called, "followers of the tribe of Ben."

Randolph, a young poet of the day, hearing much of these meetings, longed to be admitted

\*Boston: Roberts Brothers.

but he had spent all his fortune, was shabby in dress, and forlorn in appearance. One night when the club was in gay, good humor he ventured to the door and timidly looked on. Jonson, huge in form and jovial of face, was presiding; glancing up, the great dramatist caught sight of the new face peering in at the door; he roared out at Randolph to come in. The young poet was made cordially welcome, and soon was known as one of the gay little club.

The Apollo club was known for many years after this; but Jonson began to lose in health and friends, and poverty and disease seem to have come together.

He wrote for a special performance his last play, "The New Inn," which was not a success, but the epilogue contains these touching lines:

If you expect more than you had to-night,  
The maker is sick and sad . . .  
All that his faint and falt'ring tongue doth crave,  
Is that you not impute it to his brain,  
That's yet unhurt, altho' set round with pain,  
It cannot long hold out.

It was some years after Shakespere's death, or we may be sure poor Jonson would not have been so lonely and sick at heart in his last hours.

He had lived and written his last lines in a house close to Westminster Abbey, which an old writer tells us, "You pass in going from the church-yard to the old palace"; there in 1637 he died and was buried in the Abbey.—*Abridged from Mrs. John Lillie's "The Story of English Literature."*

#### BREAKING THE WILL.

BODIES are frail things; there are more child-martyrs than will be known until the bodies terrestrial are done with.

I read once a story of a little child who, in repeating his letters one day, suddenly refused to say the letter A. All the other letters he repeated again and again unhesitatingly; but A he would not, and persisted in declaring that he could not, say. He was severely whipped, but still persisted. It now became a contest of wills. He was whipped again and again. In the intervals between the whippings the primer was presented to him, and he was told he would be whipped again if he did not say A. The fight was a terrible one. At last, in a paroxysm of his crying under the blows, the mother thought she heard him sob out "A," and the victory was considered to be won.

A little boy whom I knew once had a similar contest over a letter of the alphabet; but the contest was with himself and his mother was the faithful Great Heart who helped him through.

Willy was about four years old. He had a

large, active brain, sensitive temperament, and indomitable spirit. He had great difficulty in pronouncing the letter G,—so that he formed almost a habit of omitting it. One day his mother said:

"This time you must say G."

"It is an ugly old letter, and I ain't ever going to try to say it again," said Willy repeating the alphabet rapidly from beginning to end, without the G. She said:

"Ah! You did not get it that time. Try again; go more slowly, and we will have it."

It was all in vain.

"I always knew," she said, "that Willy's first real fight with himself would be no matter of a few hours; and it was a particularly inconvenient time for me, just then, to give up a day to it. But it seemed, on the whole, best not to put it off." So she said, "Now, Willy, you can't get along without the letter G. The longer you put off saying it, the harder it will be for you at last; and we will have it settled now. We will not go out of this room till you have said it."

Because it was a thing intrinsically necessary for him to do, she would see at any cost to herself or to him, that he did it; but he must do it voluntarily.

The morning wore on. Now and then she asked with a smile, "Well, isn't my little boy stronger than that ugly old letter yet?"

Willy was sulky. Dinner-time came.

"Aren't you going to dinner, mamma?"

"Oh! no, dear; not unless you say G, so that you can go too. Mamma will stay by her little boy until he is out of trouble."

The afternoon dragged slowly on to night. Willy cried now and then, and she took him in her lap, and said, "Dear, you will be happy as soon as you say that letter; and we can't either of us be happy until you do."

"Oh, mamma, why don't you make me say it?"

"Because, dear, you must make yourself say it. I am helping you make yourself say it, for I shall not let you go out of this room, nor go out myself, till you do say it; but that is all I shall do to help you."

Bed-time came. Willy went to bed unkind and sad. The next morning as soon as he saw his mother was awake he said:

"Mamma, I can't say it; and you know I can't say it. You're a naughty mamma, and you don't love me."

Her heart sank within her.

Dinner was brought up to them. Willy said: "Mamma, this ain't a bit good dinner."

"Yes, it is, darling. It is only because we



are eating it alone. And poor papa is sad, too, taking his all alone down stairs."

At this Willy burst out into a hysterical fit of crying and sobbing. "I shall never see my papa again in this world."

Then his mother broke down and cried as hard as he did. "Oh! yes you will, dear. I think you will say that letter before tea-time."

"I can't say it. I try all the time, and I can't say it; and if you keep me here till I die, I shan't ever say it."

The second night settled down dark and gloomy, and Willy cried himself to sleep. The next morning she said to him more seriously than before, "Now, Willy, you are not only a foolish little boy, you are unkind; you are making everybody unhappy."

"Mamma, are you sure I shall ever say it?"

"Yes, perfectly sure."

"Do you think I shall say it to-day?"

"I can't tell. You are not so strong a little boy as I thought."

Then he begged his mother to shut him up in the closet and "see if that wouldn't make him good." Every few minutes he would come and stand before her and say very earnestly, "Are you sure I shall say it?"

It was the whole battle of life fought at the age of four.

It was late in the afternoon of the third day. Suddenly he sprang up and walked toward her with all the deliberate firmness of a man in his whole bearing.

"Mamma," he repeated, in a loud, sharp tone, "G! G! G!"

It was over. Willy is now ten years old. From that day to this his mother has never had a contest with him; she has always been able to leave all practical questions affecting his behavior to his own decision.

His self-control and gentleness are wonderful to see; and the blending in his face of child-like simplicity and purity with manly strength is something which I have only once seen equaled.—*Abridged from Helen Hunt Jackson's "Breaking the Will."*

#### ROBERT HERRICK.

ROBERT HERRICK was a ponderous, earthy-looking man, with huge double chin, drooping eyes, a great Roman nose, prominent glassy eyes, that showed around them the red lines begotten of strong potions of canary, and the whole set upon a massive neck which might have been that of Heliogabalus. It was such a figure as artists would make typical

of a man who loves the grossest pleasures

The poet kept a goose at the vicarage, and also a pet pig, which he taught to drink beer out of his own tankard; and an old parishioner, for whose story Anthony à Wood is sponsor, tells us that on one occasion when his little Devon congregation would not listen to him as he thought they ought to listen, he dashed his sermon on the floor, and marched with tremendous stride out of church—home to fondle his pig.

When Charles I. came to grief, and when the Puritans began to sift the churches, this Royalist poet proved a clinker that was caught in the meshes and thrown aside. This was not surprising. It was after his enforced return to London, and in the year 1648 (one before Charles' execution at Whitehall), that the first authoritative publication was made of the "Hesperides, or Works, both Humane and Divine, of Robert Herrick, Esq.,"—his clerical title dropped.

There were those critics and admirers who saw in Herrick an allegiance to the methods of Catullus; others who smacked in his epigrams the verbal felicities of Martial; but surely there is no need, in that fresh spontaneity of the Devon poet to hunt for classical parallels; nature made him one of her own singers, and by instincts born with him he fashioned words and fancies into jeweled shapes. The more's the pity for those gross indelicacies which smirch so many pages; things unreadable; things which should have been unthinkable and unwritable by a clergyman of the church of England. To what period of his life belonged his looser verses it is hard to say; perhaps to those early days when fresh from Cambridge, Ben Jonson patted him on the shoulder approvingly; perhaps to those later years when soured by his ejection from the church, he dropped his Reverend and may have capped verses with Davenant and Lovelace, and others, whose antagonism of Puritanism provoked wantonness of speech. At the restoration of Charles II., Herrick was reinstated in his old parish in Devonshire, and died there among the meadows and daffodils, at the ripe age of eighty-four. And as we part with this charming singer, we cannot forbear giving place to this bit of his penitential verse:

For these my unbaptized rhymes  
Writ in my wild unhallowed times,  
For every sentence, clause, and word,  
That's not inlaid with thee, O Lord,  
Forgive me, God, and blot each line,  
Out of my book, that is not thine.\*

—Donald G. Mitchell.

\* English Lands, Letters, and Kings. From Elizabeth to Anne. New York: Charles Scribner's Sons.

## TALK ABOUT BOOKS.

William H.  
Seward.

A brief look through the pages of the five large volumes containing the writings of William H. Seward,\* forcibly reminds one of the great debt of gratitude due from every American citizen to this heroic man. The books plainly recall how in all the living questions of his day, his personality was felt; how his strong will-power gave the impulse and the trend to many sweeping measures of reform. Having lived so many years in possession of advantages gained largely, if not wholly, by Seward's efforts and struggles—of which accounts are here given—it comes back to the reader with a feeling of surprise, that he personally owes much to this one man for his own privileges. As governor of New York and as member of Congress he made his state and the nation feel throughout their length and breadth the influence of his powerful guiding hand. And in behalf of those outside of his own country, for the Greeks, for Ireland, for Hungary—wherever humanity was struggling for liberty and right—his voice was raised. In these gathered records we see reflected his power of clearly forecasting events, his sound wisdom, his Christian philanthropy. The books have been well edited. They do not claim to hold his complete works, but all of importance are included. At the beginning there is given a clear, brief, sympathetic biography of the great statesman. In their appearance they are plain, neat, substantial, in every way satisfactory.

The United  
States.

The fifth and sixth volumes of Adams' "History of the United States"† cover the period from 1809-1813, Madison's administration. The home and foreign policy are treated with elaborate detail. Indeed so minute is the description of the events that one feels almost that he is reading a modern newspaper on the situation of the period. The research for the volumes has been as great as for its predecessors. Its style is similar, even calm, and a little slow. Mr. Adams is never impassioned, never brilliant, but always readable. The volumes are a sub-

stantial addition to an excellent series on American History.—Prof. Fiske's late study of the "Civil Government of the United States"\* is an admirable book for the young people for whom it was written, but it would do an infinitely greater service if it could be read by the adult voters of the country. His aim is to show how present institutions have come about and how of necessity they are constantly re-forming to adapt themselves to new conditions. The reader thus gets an invaluable training in the principles of government. About half of the book is given up to a study of local government—the true way, we believe, to learn the National Government. As Prof. Fiske says, "When we try to study things in a scientific spirit, to learn their modes of genesis and their present aspects, in order that we may foresee their tendencies and make our volitions count for something in modifying them, there is nothing which we may safely disregard as trivial. . . . It is partly because too many of our citizens fail to realize that local government is a worthy study, that we find it making so much trouble for us." The treatise is an invaluable addition to our works on American institutions because of its simplicity of style, its scholarship, its practical tone, and its ease of comprehension.

The interest in any complete history of the United States for the great mass of readers, especially young readers, tends to center about a few of the more prominent points and to leave only vague ideas of the rest. The periods of discovery and settlement, the Revolution, and the Civil War are the great mountain peaks which are apt to attract and absorb the attention to the oversight of the intervening events. By separate works devoted to detached portions of history this fault is to be overcome, as is shown in the "Minor Wars of the United States," a series of four volumes. They tell of these lesser events in so strong and impressive a manner that no one after reading the books can ever lose sight of their importance. In "King Philip's War"† facts collected from all available sources give a well defined account of the part the Indian has played in American history. Of special interest is Mrs. Rowlandson's story of

\*The Works of William H. Seward. Edited by George H. Baker. Boston: Houghton, Mifflin and Company.

†History of the United States of America, During the first administration of James Madison. By Henry Adams. In two volumes. New York: Charles Scribner's Sons. Price, \$4.00.

\*Civil Government in the United States considered with some Reference to its Origins. By John Fiske. Boston: Houghton, Mifflin and Company. Price, \$1.00.

†King Philip's War. By Richard Malcolm. Dodd, Mead and Company.

her captivity among the savages, of which fresh and forcible narrative a large portion is here given.—The struggle between the French and English for the right of ownership in the New World is described in "The Old French War."\* The work furnishes a good study of national character. By his smoothly flowing, easy style of writing, Mr. Johnson, both in this volume and the one on "The War of 1812"† frequently reminds one of Hawthorne's historical tales. Taking up Franklin's idea the author looks upon the second war with England as the real War of Independence. He accurately traces its ravages through the immense distances over which it passed, from the St. Lawrence to New Orleans, and from the mouth of the Ohio to far out in the Atlantic.—"The War with Mexico"‡ gives the reader a lively impression of this epoch in the history of the United States. Written in a plain and simple style it records in detail the cause, the occurrences, and the consequences of the war, and leaves the careful reader well informed regarding the great western country which became at its close part of the national domain.

Lecky's Last Volumes.

Lecky's large and valuable "History of England in the Eighteenth Century"|| is carried to completion in Volume Eight. The term history, however, is not sufficient in itself to be applied to this exhaustive work; it is, rather, a philosophy of history, searching closely back into the causes of events and explaining their phenomena. A distinguishing trait in it is that all is done with the directness and ease usually employed in relating simple tales whose only design is to please. Volumes VII. and VIII. deal almost exclusively with Irish affairs, and this remarkably lucid style enables the reader to follow the author with ease through all the mazes of these involved and troublous times. Taking the standpoint of an editor throughout most of his work, he, as a result of unwearying research through all attainable records, presents both the Irish and the English sides of all questions implicated, and leaves the reader to draw his own conclusions. All that is written is impartial and fair. One feels through the pages the influence of a vigorous, just, and sympathetic author, who relentlessly tears away all subter-

fuges, probes to the heart of matters, and fearlessly shows the tyranny, heartlessness, and greed on the one hand, the insubordination, the fury, and crimes on the other. But, as in all right-minded investigation in this field, when the whole is summed up, the burden of guilt rests upon England. The following selection is taken from near the close of the work: "There is no fact in modern history more memorable than the contrast between the complete success with which England has governed her great Eastern Empire, with more than 200,000,000 inhabitants, and her signal failure in governing a neighboring island which contains, at most, about 3,000,000 disaffected subjects."

Webster's International Dictionary.

The excellent foundation for a good dictionary which was laid in 1828 by Webster is still evident in the edition known as the Revision of 1890, and now called "Webster's International Dictionary."\* The result of ten years' work, the expenditure of three hundred thousand dollars, and the labor of one hundred scholars are very clear to one who has made "Webster" his standard. It is more comprehensive as well as accurate than before; its noting and defining of terms in science and art make it eminently more useful; its illustrations and quotations make it more helpful. The editor-in-chief, Prof. Porter, has given the Guide to Pronunciation; this is founded in the main upon Prof. Bell's system. The Noted Names of Fiction has been revised and enlarged by Prof. Beers of Yale. The etymological department has been under the supervision of Prof. Selden of Harvard. The eminent Prof. August Fick of Göttingen University has provided a select table of radicals of important English words with their historical development. Dr. Titus Munson Coan has looked after the pronunciation of geographical names. Each class of words has been under the scrutiny of a specialist in the department to which it belonged. The Brief History of the English Language has been carefully re-written and brought down to the present time by Mr. Kittredge of Harvard.

Travels.

The author of "The Land of the White Elephant" and other books of travel presents in this volume † a graphic de-

\*The Old French War and †The War of 1812. By Rosister Johnson. ‡The War with Mexico. By Horatio O. Ladd, A. M. New York: Dodd, Mead and Company.

||A History of England in the Eighteenth Century. Vols. VII. and VIII. By William Edward Hartpole Lecky. New York: D. Appleton and Company.

\*Webster's International Dictionary of the English Language. Being the Authenticated Edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879, 1884. Now thoroughly revised and enlarged under the supervision of Noah Porter, D.D., LL.D. Price, \$10.00. Springfield, Mass.: G. & C. Merriam & Co.

†Around and About South America. By Frank Vincent. New York: D. Appleton and Company.

scription of a twenty months' trip from the Isthmus of Panama around the coast of South America, including expeditions to Paraguay, the Falkland Islands, and up the Amazon. Mr. Vincent's style is admirable for its brief, compact sentences. The work shows not only remarkably close and detailed study of customs and manners, cities and people, but also a keen discrimination as to what will be of interest to the untraveled reader. The volume is generously illustrated with photogravures of places and people, the latter especially provocative of curiosity. The description of the visit to Brazil, of the late Emperor Dom Pedro II., his life and habits, is particularly interesting at a time when all eyes are turned to the political and governmental doings of that country.

Any story of Moorish life and customs has intrinsic interest. The simplicity and plainness of this narrative\* give a peculiar vividness to the strange and cruel scenes portrayed. The account of the manners and habits of the Moors of Morocco during the early part of the eighteenth century, their bloody wars and revolutions, the barbarous tyranny of their emperors, and the universal insignificance of human life, united with a nonchalant description of the personal adventures of the author through many years of captivity, make up a volume of genuine though by no means absorbing power.

"By Canoe and Dog-Train"† is an account of missionary labors among the Indians of the North-West territories and Canada. Although marred by a tiresome superabundance of detail and without literary style, the work is interesting as presenting practical and real experience in an important branch of philanthropic endeavor.

"Illustrated Rambles in Bible Lands"‡ may almost be considered as a long but interesting sermon, strikingly illustrated by the actual presence of Bible scenes and made so simple and clear that a little child might understand.

For Very Little  
Folks. The children will clap their hands  
with delight when first they open  
"Another Brownie Book."|| The  
pictures are funny and such as children love;

\*The Adventures of Thomas Fellow, of Penryn, Mariner. Written by Himself, and edited with an introduction and notes by Dr. Robert Brown. New York: Macmillan & Co. Price, \$1.50.

†By Canoe and Dog-Train Among the Cree and Salteaux Indians. By Egerton Ryerson Young (missionary). New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, \$1.25.

‡Illustrated Rambles in Bible Lands. By the Rev. Richard Newton, D.D. Philadelphia: American Sunday-School Union, 1122 Chestnut Street. New York: Nos. 8 and 10 Bible House, Astor Place. Price, \$1.50; gilt, \$1.75.

|| Another Brownie Book. By Palmer Cox. New York: The Century Co.

but the rhymes are heavy and monotonous.—

"In My Nursery"\* is a charming book substantially gotten up. The easy words are adapted to little people and the sentiments to anybody eight or ten years old.—Sixteen children's stories of absorbing interest and exactly the right length are "Told by the Fireside,"† and illustrated in sixteen colored and eighty black and white pictures. No pains have been spared in the make-up of the book, and the language will prove a helpful factor in the education of youthful minds.—"Over the Sea"‡ is a pretty picture and story book. Australia is the favorite scene of the narratives, most of which are pathetic. The heroes and heroines are remarkably unfortunate, and one feels sorry that everybody is so poor.—Some of the entirely sweet and pure poems in our language have been bound together with appropriate pictures into "Hearts and Voices: Songs of the Better Land."|| The illustrations, of themselves beautiful, cannot fail to deepen the impression of the songs.—"The Pansy"‡ is just the thing to have on long winter evenings. It is especially suited to be read aloud, and will beguile the little folks into useful knowledge while it entertains the older ones. The editors' names insure the welcome of the book.—The bound volume of "Babyland"¶ for 1890 comes as a welcome visitor to a happy host of the wee people of the nursery. The volume is crowded with good things—little stories, rhymes and jingles, and a wealth of illustrations. The volume is dressed in an attractive cover.—"The Story Hour: A Book for the Home and the Kindergarten,"\*\* is intended as a storehouse whence the friend of children is to get beautiful kernels of truth to sow in the young hearts. No hateful moral is appended, but the stories throughout appeal to the moral nature, are interesting, and such as children will listen to and ask for again and again.

\*In My Nursery. By Laura E. Richards. Boston: Roberts Brothers. Price, \$1.25.

†Told by the Fireside. Philadelphia: J. B. Lippincott Company. Price, \$2.00.

‡Over the Sea. Edited by A. Pachett Martin. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

|| Hearts and Voices. Philadelphia: J. B. Lippincott Company.

‡The Pansy. Edited by Isabella M. Alden ("Pansy") and G. R. Alden. Boston: D. Lothrop Company. Price, cloth, \$1.75; boards, \$1.25.

¶Babyland for 1890. Boston: D. Lothrop Company. Cloth, \$1.00; boards, 75 cents.

\*\*The Story Hour. By Kate Douglas Wiggin and Nora A. Smith. Boston and New York: Houghton, Mifflin and Company. Price, \$1.00.



Miscellaneous. "Samantha Among the Brethren"\* is characterized as ever by her never-failing supply of common sense,—that quality which men say is so refreshing in woman, and which, alas! as is usual when coming from that source, was unheeded by the brethren. The story would teach a sober-sides to laugh. Mrs. Allen tells every thing in her crisp, gossiping manner, and the sharp thrusts she gives, much to our enjoyment, to somebody else (?) leave a lasting impression on the mind. The publisher's appendix is valuable also. It gives six speeches, three for and three against the admission of women as delegates to the General Conference of the Methodist Episcopal Church,—the question of discussion in 1888.

The "Chautauqua Calendar, 1891,"† compiled by Miss May E. Duncan, is the calendar of all calendars for C. L. S. C. people. The Outline of the Readings for '90-'91 and the dates of the Memorial Days make it especially useful to this class. For all classes are the International Sunday-school Outline, a Scripture text for each day, and a selection from some well-known author, the thought of which is in spirit with the Bible quotation. The excerpts are made with good taste and cover a wide range of topics.

An attractive and helpful little book is "Private Devotions."‡ For every morning and evening and special occasions are short prayers which breathe a spirit of devotion.

We wish all the boys just growing into manhood could have a copy of "Starting-Points,"|| which has been specially prepared for them. "To make duty attractive, work pleasant, study and reading joyous, recreation helpful, friends precious, and God and the soul-life real and near" is its object.

The fourth volume of "The Century Dictionary"§ containing the letters *M* to *P* inclusive is just out. This volume is the largest of the series yet published; it has 1,323 pages and 1,500 cuts. New words defined, new light on old words, explanatory quotations, and attractive illustrations show strongly the value and magnitude of the work.

\*Samantha Among the Brethren. By "Josiah Allen's Wife" (Marietta Holley). With Illustrations. New York: Funk & Wagnalls.

†Chautauqua Calendar, 1891. Compiled by May E. Duncan. Syracuse, N. Y.: Geo. A. Mosher. Price, 25 cts.

‡A Pocket Book of Private Devotions. By the Rev. Hugh Hutton. Boston: Lee and Shepard.

||Starting Points. How to Make a Good Beginning. Edited by Abbie H. Fairfield. Boston: D. Lothrop Company. Price, \$1.00.

§The Century Dictionary. In 6 vols. New York: The Century Co.

A selection of songs, both old and new, for use in the prayer-meeting, is presented in "*Laudes Domini*."\* The book is one of a series of four, the others being adapted to the use of the church and choir, the Sunday-schools, and colleges and day schools. In this way a common source of instruction is afforded, and, the same tunes being used, the prayer-meeting will reap a large share of the benefit. A simple English title would have been much more appropriate for the work.—"Harmony in Praise"† is a well-selected and well-arranged collection of music for worship in the home and the school.—The "People's Hymnal"‡ contains representatives of the several classes of hymns and tunes required in the different forms of worship, and is thus fitted to meet the musical requirements of all the departments of church work. Great care has been shown in the arrangement and selection.—A new work of sacred music, comprising over one hundred original compositions—among them several for the use of Sunday-schools and for anniversary and other special occasions,—is called "Showers of Blessing."|| Besides this abundance of new material, a plentiful supply of familiar pieces is to be found.—To meet the demands of the great number of wide-awake and successful Sunday-schools there must be a large supply of new and attractive music. Two recent books, "Winnowed Songs"§ and "The Bright Array"¶ are well fitted to answer this purpose.—A book arranged for song service and responsive Scripture readings in schools is "The Morning Hour."\*\* The cheerful and inspiring exercises contained form a fine prelude for each day's work.

With a feeling of perfect satisfaction one places upon his book-shelves the fine Riverside edition of Lowell's Prose and Poetical Works.†† There are to be ten volumes containing all Mr. Lowell's published works. The prose which is not nearly so well known as his verse includes his discriminating literary criticisms and his

\*Laudes Domini. Edited by Charles Robinson, D.D., LL.D. New York: The Century Co.

†Harmony in Praise. By Miles Whittlesey and A. F. Jamieson. Boston: D. C. Heath & Co.

‡The People's Hymnal. Prepared by Edmund S. Lorenz. Dayton, Ohio: W. J. Shuey.

||Showers of Blessing. By John R. Sweney and Wm. J. Kirkpatrick. Philadelphia: John J. Hood.

§Winnowed Songs. By Ira D. Sankey, Chicago: Biglow & Main Co.

¶The Bright Array. By Robert Lowry and W. Howard Doane. Chicago: Biglow & Main Co.

\*\*The Morning Hour. By Irving Emerson, O. B. Brown, and George E. Gay. Boston: Ginn & Company.

††Lowell's Works. In 10 vols. Boston: Houghton, Mifflin & Co. 1890. Price, \$1.50 per volume.

political sketches, a series of great value and delight to all readers. Of the poetry, which will take four volumes of the edition, two are now ready. The same publishers issue a very pretty edition of "Sir Launfal" with sympathetic photogravure illustrations; also a neat edition of "A Fable for Critics."—The rare kindness and deep tenderness, with that delicious touch of humor, which characterize Dr. John Brown's stories are prominent

traits in his own character as brought out in a simple and loving outline sketch of his life by one of his friends. This sketch, his well-known stories, "Dr. Chalmers," "My Father's Memoirs,"\* are the contents of another book in those choice Riverside classics.

\* *Rab and His Friends, And Other Dogs and Men.* By Dr. John Brown. With an Outline Sketch of the author by R. T. M'L. Price, \$1.00. Boston and New York: Houghton, Mifflin and Company.

#### SUMMARY OF IMPORTANT NEWS FOR NOVEMBER, 1890.

HOME NEWS.—November 2. Dillon, O'Brien, and other Irish agitators arrive in New York City.—"The Angelus" is sold to French agents and will be taken back to Paris.

November 4. General State and Congressional elections result in a sweeping Democratic victory. Prohibition is lost in Nebraska.

November 10. At a reception in New York, given to the Irish members of Parliament, \$37,000 is subscribed for the cause of Home Rule.

November 12. The General Committee on Missions of the Methodist Episcopal Church decides to appropriate \$1,200,000 for home and foreign missions.

November 13. Death of Daniel Appleton of the publishing firm of D. Appleton & Co.

November 14. The annual convention of the National Woman's Christian Temperance Union opens in Atlanta, Georgia.

November 17. An uprising among the Sioux Indians is threatened. Secretary Proctor makes arrangements for its suppression.

November 21. The Indians continue dancing at various points in Dakota and threaten to resist any effort of the soldiers to stop them.

November 23. Death of the Right Rev. J. W. Beckwith, Protestant Episcopal Bishop of Georgia.

November 25. A committee appointed by the National W. C. T. U. Convention at Atlanta calls on the President and Secretary of War and urges them to issue an order forbidding the sale of beer and light wines at military garrisons.

November 26. Charles Francis Adams resigns the presidency of the Union Pacific Railroad, and Sidney Dillon is elected to succeed him.

FOREIGN NEWS.—November 9. Three thousand shoe workers are thrown out of employment at Erfurt, Prussia.

November 10. It is said that 300,000 Poles have recently emigrated to Brazil.

November 12. Professor Robert Koch, whose remedy for consumption is attracting wide attention, decides to found a hospital in Berlin; Emperor William has subscribed \$250,000 to further his experiments.—The British torpedo cruiser, *Serpent*, is wrecked on the coast of Spain; two hundred and seventy lives are lost.

November 14. The murderer Birchall is hanged at Woodstock, Canada.

November 15. A disastrous panic in London is averted by the Bank of England, the Rothschilds and others guaranteeing £9,000,000 for the embarrassed firm of Baring Brothers.—The trial of the O'Shea divorce case begins in London; neither Mr. Parnell nor Mrs. O'Shea offers any defense.

November 16. Brazil celebrates her first anniversary as a republic.

November 17. Three Nihilists, one a woman, are sentenced to death in St. Petersburg.—Divorce is granted to Captain O'Shea.

November 19. The Irish leaders on trial at Clonmel for conspiracy are convicted and sentenced to six months in jail.—Marriage of Princess Victoria of Prussia and Prince Adolphus of Schaumburg-Lippe.

November 23. Death of the King of Holland.

November 24. Queen Regent Emma of Holland proclaims Princess Wilhelmina Queen of the Netherlands.

November 25. Mr. Gladstone announces that he will withdraw from the Home Rule fight if Mr. Parnell remains its leader; Mr. Parnell is unanimously re-elected leader by the Irish Nationalist members of Parliament.—Financial panic in Buenos Ayres.

November 26. Two thousand foreign doctors are in Berlin to study the Koch treatment.